



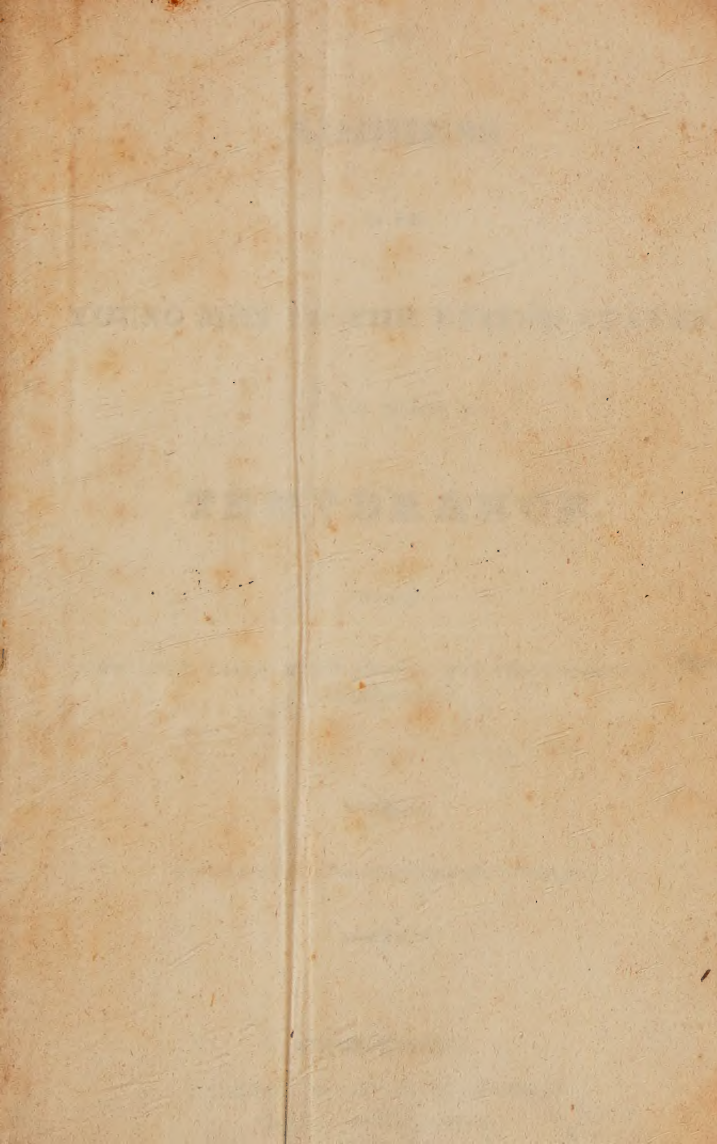
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AN

ADDRESS

TO THE

YOUNG MEN OF THE UNITED STATES,

ON THE SUBJECT OF

TEMPERANCE.

BY THE

NEW-YORK YOUNG MEN'S SOCIETY FOR THE PROMOTION OF
TEMPERANCE.

By Bishop McHargue



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TO THE
YOUNG MEN OF THE UNITED STATES.



THE Managers of the Young Men's Temperance Society, of the city of New-York, in addressing the young men of the United States in regard to the great enterprise of benevolence with which they are associated, are not aware that any time need be occupied in apology. Their motives cannot be mistaken. The magnitude of the cause, and the importance of that co-operation in its behalf, which this address is designed to promote, will vindicate the propriety of its respectful call upon the attention of those by whom it shall ever be received.

It is presumed that every reader is already aware of the extensive and energetic movements at present advancing in our country for the promotion of Temperance. That an unprecedented interest in this work has been recently excited, and is still rapidly strengthening in thousands of districts ; that talent, wisdom, experience, learning and influence are now enlisted in its service, with a measure of zeal and harmony far surpassing what was ever witnessed before in such a cause ; that great things have already been accomplished ; that much greater are near at hand ; and that the whole victory will be eventually won, if the temperate portion of society are not wanting to their solemn duty ; must have been seen already by those living along the main channels of public thought and feeling. Elevated, as we now are, upon a high tide of general interest and zeal ; a tide which may either go on increasing its flood, till it has washed clean the very mountain tops, and drowned intemperance in its last den ; or else subside, and leave the land infected with a plague, the more malignant and incurable from the dead remains of a partial inundation ; it has become a question of universal application,

which those who are now at the outset of their influence in society, should especially consider, “What can *we* do, and what *ought* we to do in this cause?” For the settlement of this question, we invite you to a brief view of the whole ground on which temperance measures are now proceeding.

It cannot be denied, that our country is most horribly scourged by intemperance. In the strong language of Scripture, *it groaneth and travaileth in pain, to be delivered from the bondage of this corruption*. Our country is free; *with a great price obtained we this freedom*. We feel as if all the force of Europe could not get it from our embrace. Our shores would shake into the depth of the sea, the invader who should presume to seek it. One solitary citizen—led away into captivity—scourged—chained by a foreign enemy, would rouse the oldest nerve in the land to indignant complaint, and league the whole nation in loud demand for redress. And yet, it cannot be denied that our country is enslaved. Yes, a *slave-trade* is among us, far more desolating than Africa ever groaned under. The land is trodden down under its polluting foot. Our families are continually dishonoured, ravaged, and bereaved; thousands annually slain, and hundreds of thousands carried away into a loathsome slavery, to be ground to powder under its burdens, or broken upon the wheel of its tortures. What are the statistics of this traffic? Ask the records of mad-houses; and they will answer, that one third of all their wretched inmates were sent there by Intemperance. Ask the keepers of our prisons; and they will testify that, with scarcely an exception, their horrible population is from the schools of Intemperance. Ask the history of the 200,000 paupers now burdening the hands of public charity; and you will find that two thirds of them have been the victims, directly or indirectly, of Intemperance. Inquire at the gates of death; and you will learn that no less than 30,000 souls are annually passed for the judgment-bar of God, driven there by Intemperance. How many slaves are at present among us? We ask not of slaves to man, but to Intemperance, in comparison with whose bondage, the yoke of the African is freedom. They are estimated at 480,000! And what does the nation pay

for the honour and happiness of this whole system of ruin ? *Five times as much, every year, as for the annual support of its whole system of government.* These are truths—so often published—so widely sanctioned—so generally received, and so little doubted, that we need not detail the particulars by which they are made out. What then is the whole amount of guilt and of woe which they exhibit ? Ask Him “*unto whom all hearts are open, all desires known, and from whom no secrets are hid.*” Ask *Eternity !*

The biographer of Napoleon, speaking of the loss sustained by England on the field of Waterloo, says : “Fifteen thousand men killed and wounded, threw half Britain into mourning. It required all the glory and all the solid advantages of that day, to reconcile the mind to the high price at which it was purchased.” But what mourning would fill *all* Britain, if every year should behold another Waterloo ? But what does every year repeat in our peaceful land ? Ours is a carnage not exhibited only once in a single field, but going on continually, in every town and hamlet. Every eye sees its woes, every ear catches its groans. The wounded are too numerous to count. Who is not wounded by the intemperance of this nation ? But of the dead, we count, year by year, more than four times the number that filled half Britain with mourning. Ah ! could we behold the many thousands whom our destroyer annually delivers over unto death, collected together upon one field of slaughter, for one funeral, and one deep and wide burial-place ; could we behold a full assemblage of all the parents, widows, children, friends, whose hearts have been torn by their death, surrounding that awful grave, and loading the winds with tales of woe, the whole land would cry out at the spectacle. It would require something more than “*all the glory,*” and “*all the solid advantages*” of Intemperance, “*to reconcile the mind to the high price at which they were purchased.*”

But enough is known of the intemperance of this country to render it undeniable by the most ignorant inhabitant, that a horrible scourge is indeed upon us.

Another assertion is equally unquestionable. *The time has come when a great effort must be made to exterminate*

this unequalled destroyer. It was high time this was done when the first drunkard entered eternity, to receive the award of Him who has declared that no drunkard shall enter the kingdom of God. The demand for this effort has been growing in the peremptory tone of its call, as "the overflowing scourge" has passed with constantly extending sweep through the land. But a strange apathy has prevailed among us. As if the whole nation had been drinking the cup of delusion, we saw the enemy coming in like a flood, and we lifted up scarcely a straw against him. As if the magicians of Egypt had prevailed over us by their enchantments, we beheld our waters of refreshment turned into blood, and a destroying sword passing through, till "there was a great cry" in the land, for there was scarcely "a house where there was not one dead;" and still our hearts were hardened and we would not let go the great sin for which these plagues were brought upon us. It seems as if some foul demon had taken his seat upon the breast of the nation, and was holding us down with the dead weight of a horrid nightmare, while he laughed at our calamity, and mocked at our fear—when our fear came as desolation, and our destruction as a whirlwind. Shall this state continue? Is not the desolation advancing? Have not facilities of intemperance—temptations to intemperance—examples to sanction intemperance, been fast increasing ever since this plague began? Without some effectual effort, is it not certain they will continue to increase, till intemperate men and their abettors will form the public opinion and consequently the public conscience and the public law of this land—till intemperance shall become like Leviathan of old, "king over all the children of pride," whose breath kindleth coals, and a "flame goeth out of his mouth?" Then what will effort of man avail? "Canst thou draw out Leviathan with a hook? His heart is as firm as a stone, yea, as hard as a piece of the nether millstone; he drinketh up a river, and hasteth not. When he raiseth up himself the mighty are afraid."

It is too late to put off any longer the effort for deliverance. It is granted by the common sense, and urged by the common interest; every feeling of humanity and every

consideration of religion enforces the belief that the time has come when a great onset is imperiously demanded, to drive out intemperance from the land.

This, to be great, *must be universal*. The whole country is enslaved ; and the whole country must rise up at once, like an armed man, and determine to be free. Of what lasting avail would it be for one section of territory, here and there, to clear itself, while the surrounding regions should remain under the curse ? The temperance reformation has no quarantine to fence out the infected. Geographical boundaries are no barriers against contagion. Rivers and mountains are easily crossed by corrupting example. Ardent spirits, like all other fluids, perpetually seek their level. In vain does the farmer eradicate from his fields the last vestige of the noisome thistle, while the neighbouring grounds are given up to its dominion, and every wind scatters the seed where it listeth. The effort against intemperance, to be effective, *must be universal*.

Here, then, are three important points which we may safely assume, as entirely unquestionable :—that *our country is horribly scourged by Intemperance* ; that *the time has come when a great effort is demanded for the expulsion of this evil* ; and that *no effort can be effectual without being universal*. Hence is deduced, undeniably, the conclusion, that it is the duty, and the solemn duty of the people in every part of this country, to rise up at once, and act vigorously and unitedly in the furtherance of whatever measures are best calculated to promote reformation.

Here the question occurs ; *what can be done ? How can this wo be arrested ?* The answer is plain. Nothing can be done, but in one of the three following ways. You must either suffer people to drink *immoderately* ; or you must endeavour to promote *moderation* in drinking ; or you must try to persuade them to drink *none at all*. One of these plans must be adopted. Which shall we choose ? The first is condemned already. What say we to the second ? It has unquestionably the sanction of high and ancient ancestry. It is precisely the plan on which intemperance has been wrestled with, ever since it was first discovered that “ wine is a mocker,” and that “ strong drink

is raging." But hence comes its condemnation. Its long use is its death-witness. Were it new, we might hope something from its adoption. But it is old enough to have been tried to the uttermost. The wisdom, the energy, the benevolence of centuries, have made the best of it. The attempt to keep down intemperance by endeavouring to persuade people to indulge only moderately in strong drink, has been the world's favourite for ages; while every age has wondered that the vice increased so rapidly. At last we have been awakened to a fair estimate of the success of the plan. And what is it? So far from its having shown the least tendency to exterminate the evil; it is the mother of all its abominations. All who have attained the stature of full-grown intemperance, were once children in this nursery—sucking at the breasts of this parent. All the "men of strength to mingle strong drink," who are now full graduates in the vice, and "masters in the arts" of drunkenness, began their education and served their apprenticeship under the discipline of moderate drinking. All that have learned to lie down in the streets, and carry terror into their families, and whom intemperance has conducted to the penitentiary and the mad-house, may look back to this, as the beginning of their course—the author of their destiny. No man ever set out to use strong drink with the expectation of becoming eventually a drunkard. No man ever became a drunkard, without having at first assured himself that he could keep a safe rein upon every disposition that might endanger his strict sobriety. "*I am in no danger while I only take a little,*" is the first principle in the doctrine of Intemperance. It is high time it were discarded. It has deluged the land with vice, and sunk the population into debasement. The same results will ensue again, just in proportion as the moderate use of ardent spirits continues to be encouraged. Let the multitude continue to drink a little, and still our hundreds of thousands will annually drink to death. It is settled, therefore, that to encourage moderate drinking is not the plan on which the temperance reformation can be successfully prosecuted. The faithful experiment of generation after generation, decides that it must be abandoned. A cloud of witnesses,

illustrating its consequences in all the tender mercies of a drunkard's portion, demand that it should be abandoned. Its full time is come. Long enough have we refused to open our eyes to the evident deceitfulness of its pretensions. At last the country is awaking, and begins to realize the emptiness of this dream. Let it go as a dream; and only be remembered that we may wonder how it deceived, and lament how it injured us.

But, if this be discarded, what plan of reformation remains? If nothing is to be expected from endeavouring to promote a *moderate* use of ardent spirits, and still less from an *immoderate* use, what can be done? There is but one possible answer. *Persuade people to use none at all.* *Total abstinence* is the only plan on which reformation can be hoped for. We are shut up to this. We have tried the consequences of encouraging people to venture but moderately into the atmosphere of infection; and we are now convinced that it was the very plan to feed its strength and extend its ravages. We are forced to the conclusion, that, to arrest the pestilence, we must starve it. All the healthy must abstain from its neighbourhood. All those who are now temperate, must give up the use of the means of intemperance. The deliverance of this land from its present degradation, and from the increasing woes attendant on this vice, depends altogether upon the extent to which the principle of total abstinence shall be adopted by our citizens.

But suppose this principle universally adopted, would it clear the country of intemperance? Evidently it is the only—but, is it the effectual remedy? Most certainly, if all temperate persons would disuse ardent spirits, they could not cease to be temperate. Many a drunkard, under the powerful check of their omnipresent reproof, would be sobered. His companions would totter, one after another, to their graves. A few years would see them buried, and the land relinquished to the temperate. Then what would be the security against a new inroad of the exterminated vice? Why public opinion would stand guard at every avenue by which it could come in. Consider the operation of this influence. Why is it now so easy to entice a young man

temperate, should we learn that the real, though slow and silent cause of their death, was *drink*. They lingered long, and their malady was called a disease of the lungs; or they fell suddenly, and it was a case of apoplexy; or they were greatly swollen, and it was considered dropsy; they lost their powers of digestion, and were said to be troubled with dyspepsia; every vital function refused its natural action, and the poor victim was treated for a liver complaint. But why? what produced the disease? Alcohol! They were poisoned! They died of the intemperate use of ardent spirits, however moderately they may have had the credit of indulging in them.

But again, we look at the world, and, while we cannot acknowledge that any have habitually indulged in even a moderate use of ardent spirits, without receiving some injury, (for alcohol must hurt a healthy man in some way or other,) we do acknowledge that many have thus indulged, with no very perceptible injury. They have continued sober. But so must it be acknowledged, that many have breathed the air and mingled with the victims of a pestilence, without being infected; or stood amidst the carnage of battle, without receiving a wound. But were they in no danger? Because they came off unhurt, shall *we* be willing to rush into the streets of an infected city, or join the conflict of charging battalions?

But again, we look at the world, and see how many have been slain, while many have lived; how many who, if exalted station, eminent talents, great attainments, excellent feelings, and heavy responsibilities, are any security, might, with more than usual reason, have flattered themselves with the assurance of safety: men of all professions, of strong nerves, and numerous resolutions and precautions, at last reduced to a level with the brutes; and this spectacle forces the conviction, that entire abstinence is the only security against final ruin. Had you a tree in your gardens, the fruit of which should be discovered to have inflicted disease as often as the prudent use of ardent spirits has resulted in the sorrows of intemperance, that tree would be rooted up. Its fruit would be entitled *poison*. The neighbourhood would be afraid of it. Children would be

taught to beware of so much as venturing to try how it tastes.

Again: *The total disuse of ardent spirits, on the part of parents, is the only plan of safety in bringing up their children.* How many are the parents whose lives are cursed with children, who, were it not that "no drunkard hath any inheritance in the kingdom of God," they would be relieved to hear were dead! But how were those children ruined? "*Ah! by those corrupting companions: by that vile dram-shop,*" the parents would answer. But what first inclined their way to that house of seduction? By what avenue did evil associates first effect a lodgment in those children's hearts? How many parents must turn and look at home for an answer! They have not been intemperate; but while the tastes and habits of their children were forming, they used to drink moderately of ardent spirits. The decanter, containing it, had an honourable place on the sideboard, and on the table. It was treated respectfully, as a fountain of strength to the feeble, of refreshment to the weary; and as perfectly safe, when used in moderation. To offer it to a friend, was a debt of hospitality. Thus the whole weight of parental example was employed in impressing those children with a favourable idea of the pleasure, the benefit, and the security, (not to speak of the necessity,) of the use of ardent spirits. Thus the parents presented the decanter of strong drink to their children, with a recommendation as forcible, as if every day they had encircled it with a chaplet of roses, and pronounced an oration in its praise. And what consequences were to be expected? Children who revere their parents, will honour what their parents delight to honour. It was not to be supposed that those children would do else than imitate the high example before them. Most naturally would they try the taste, and emulate to acquire a fondness for strong drink. They would think it sheer folly to be afraid of what their parents used. In a little while, the flavour would become grateful. They would learn to think of it, ask for it, contrive ways of obtaining it, and be very accessible to the snares of those who used it to excess. Thus easily would they slide into the

pit. And thus, the history of the decline, and fall and death of multitudes must commence, not at the dram-shop, but at the tables of parents; not with describing the influence of seductive companions, but with a lamentation over the examples of inconsiderate parents, who furnished those companions with their strongest argument, and wreathed their cup of death with a garland of honour.

Such consequences must be looked for, wherever parental example is expected to be held in reverence among children. A father may venture to the brink of a precipice, and stand without giddiness upon the margin of the torrent that rushes by and plunges into a deep abyss; but will he trust his child to occupy the same position? But if the child see him there, is there no danger that when the parent's eye is away, he too will venture, and go and play upon the frightful verge, and be amused with the bubbles as they dance along the side of the cataract, and at last become giddy and drawn in with the rush of the tide?

Entire abstinence from the drink of drunkards, is the parent's only plan in training up his children.

Again: *The total disuse of ardent spirits is essential to the beneficial influence of the example of the temperate upon society at large.*

However novel the assertion to some, it can be easily shown, that the example of all who use ardent spirits, except as they use prescribed medicine, *is in the scale of intemperance.* As far as its influence extends, it helps directly to fill up the ranks of the intemperate, and annually to launch a multitude of impenitent souls into a hopeless eternity. Can this be true? Suppose all the rising generation, in imitation of their elders, should commence the moderate use of strong drink. They are thus attracted into the current of the stream, which is setting silently, smoothly, powerfully, towards the roaring whirlpool. But now they are urged by those whose example they have thus far followed, to go no further. "Beware! (they cry) the tide is strong: do like us; drop the anchor, ply the oar." Ah! but now their influence fails. It was strong enough to persuade the thoughtless into danger; but now it is per-

fectly impotent to keep them from ruin. They have none of the strength or prudence by which others have been enabled to keep their place. They have no anchor to drop; nor skill at the oar. They yield, and go down, and perish. But where must we look for the prime cause of this destruction? To those whose example enticed them into the way—the *example of prudent drinkers*. Such unquestionably was the influence by which a great portion of those now intemperate, were first drawn into the snares of death. It is not, as many suppose, the odious example of those already under the dominion of intemperate habits, by which others are seduced. The operation of such disgusting precedents is rather on the side of entire abstinence from the means of their debasement. But it is to the honour given the degrading cup, by those who can drink without what is considered excess, that we must ascribe, in a great degree, the first seduction of all who receive the ultimate wages of intemperance.

Again: Entire abstinence from strong drink should be the rule of all; because, *to one in health it never does good; but, on the contrary, it always of its very nature does harm*. We know the general idea, that hard labour, and cold weather and a hot sun demand its use; that a little to stimulate the appetite, and a little to help digestion, and a little to compose us to sleep, and a little to refresh us when fatigued, and a little to enliven us when depressed, is very useful, if not necessary. And we know how soon so many little matters make a great amount. We have often been called to “behold how great a matter a little fire kindleth.” A more unfounded idea never was adopted, than that a man in health can need such medicine. Is there any nourishment in drinking alcohol? About as much as in eating fire.

But why should not the opinions of physicians suffice on this point? If we take their advice as to what will cure us when sick, why not also as to what will injure us when well? The first medical men throughout the land, do not more perfectly agree, that to breathe a foul atmosphere is pernicious, than that the use of strong drink, in any quantity, is hurtful. *Abstain entirely*, is their loud and reitera-

ted advice. Many of them will even maintain that it can easily and profitably be dispensed with in medicine.

But how speaks experience on this head? Who works the longest under the sun of August, or stands the firmest against the winter, or abides the safest amidst abounding disease, or arrives last at the infirmities of old age? The experiment of total abstinence has been fairly tried in thousands of cases, by those who once imagined they must drink a little every day; and invariably have they borne a grateful testimony to its happy effects upon the health of their bodies and the peace of their minds. Farms are tilled, harvests gathered, ships built; companies of militia parade, associations of firemen labour, fishermen stand their exposure, the student trims his lamp, the hungry eat their bread, and the weary take their rest, with no debt of thanks to the aid of the distillery.

We say no more upon the plan of entire abstinence. But we will mention four reasons which should embolden any friend of temperance in urging it upon others.

1st. It is extremely simple. All can comprehend, all can execute it. It requires no labour; costs no study; consumes no time.

2d. It contains *no coercion*. Its whole force is that of reason. The influence of laws and of magistrates it does not embrace. No man can complain of a trespass upon his liberty, when we would persuade him to escape the drunkard's slavery by not tasting the drunkard's cup.

3d. *In this cure there is no pain*. It is recommended to whom? *The temperate*; to those who, having formed no strong attachment to ardent spirit, can feel no great self-denial in renouncing its use.

4th. In this remedy, *there is no expense*. To those who complain of other works of usefulness because of their cost, this is without blame. To drink no spirits, will cost no money. But what will it save? It will save the majority of the poorer class of the population, in most of our towns, one half their annual rent. It will empty all our almshouses and hospitals of two thirds their inhabitants, and support the remainder. Yes, such is the tax which the consumption of ardent spirits annually levies upon this na-

tion, that the simple disuse of strong drink throughout the land, would save in one year the value of at least five times the whole national revenue.

It is too late to say that a general adoption of the great principle of total abstinence is too much to be hoped for. Three years ago, who would not have been considered almost deranged had he predicted what has already been accomplished in this cause? Great things, wonderful things, have already been effected. The enemies of this reformation, whose pecuniary interests set them in opposition, are unable to deny this fact. It is felt from the distillery to the dram-shop. It is seen from Maine to the utmost South and West. Every traveller perceives it. Every vender knows it. The whole country wonders at the progress of this cause. It is rapidly and powerfully advancing. *One thing*, and only one, can prevent its entire success. The frenzy of drunkenness cannot arrest its goings. The hundreds of thousands in the armies of intemperance cannot resist its march. But the *temperate* can. If backward to come up to the vital principle of this work, they *will* prevent its accomplishment. But the banner of triumph will wave in peace over all the land, hailed by thousands of grateful captives from the gripe of death, in spite of all the warring of the "mighty to drink wine;" if those who abhor intemperance, and think they would be willing to make a great sacrifice to save their children or friends from its blasting curse, will only come up to the little effort of entire abstinence. This is the surest and shortest way to drain off the river of fire now flowing through the land. It is the moderate use of the temperate, that keeps open the smoking fountains from which that tide is poured.

To *young men*, who have not yet been brought under the dominion of intemperate habits, we address the urgent exhortation of this cause. Consider the immense responsibility that devolves upon you. It is not too much to say that the question, whether this nation is to be delivered from the yoke of death; whether the present march of reformation shall go on, till the last hiding place of this vice shall be subdued; or else be arrested and turned back with the sorrow of beholding the vaunting triumph, and the em-

boldened increase of all the ministers of wo which attend in the train of intemperance, rests ultimately with you. You compose the muscle and sinew of this nation. You are to set the example by which the next generation is to be influenced. By your influence its character will be formed. By your stand, its position will in a great measure be determined. You are soon to supplant those who have passed the stage of life which you now are occupying. Soon the generation that is to grow up under the influence of your example and instruction, will have reached your place. Thus are you the heart of the nation. Corruption and debasement here must be felt to the extremities of the national body. Temperance here will eventually expel, by its strong pulsations, the last remnant of the burning blood of drunkenness from the system, and carry soberness and health to every member of our political constitution. Are these things so? Suppose them exaggerations! Grant that the importance of your vigorous and unanimous co-operation, in this work of reformation, is unreasonably magnified. Still how much can you do? Were our coasts invaded by a powerful enemy, come to ravage our cities; chain our liberties; poison our fountains; burn our harvests, and carry off our youth into perpetual slavery—what could young men do? To whom would the trump of battle be sounded so effectually? Who else would feel upon themselves the chief responsibility for their country's rescue? What excuse could they find for supineness and sloth? Such indeed is the enemy by which the country is already desolated. And now it is to the warm hearts, and the strong hands, and the active energies, and the powerful example of young men, that the dearest interests of the nation look for deliverance.

Young men, shall we not enlist heartily and unitedly in promoting the extermination of intemperance? What question have we to decide? Is it a question whether the country is cursed with this plague to a most horrible and alarming extent? No. Is it a question whether the present power and the progressive character of intemperance among us demand an *immediate* rising up of all the moral force of the nation to subdue it? No. Is it a question whether the

most important part of the strength and success of such an effort depends upon the part in it which the young men in the United States shall take? No. Then what does the spirit of patriotism say to us? If we love our country; if we would rise in arms to shake off the hosts of an invader from our shores; if every heart among us would swell with indignation at the attempt of an internal power to break in pieces our free constitution, and substitute a government of chains and bayonets; what does the love of country bid us do, when by universal acknowledgment an enemy is now among us, whose breath is pestilence, and whose progress, desolation; an enemy that has already done and is daily doing a more dreadful work against the happiness of the people than all the wars and plagues we have ever suffered?

What does the voice of common humanity say to us? Can we feel for human wo, and not be moved at the spectacle of wretchedness and despair which the intemperance of this country presents? Let us imagine the condition of the hundreds of thousands who are now burning with the hidden flame, and hastening to utter destruction by this most pitiless of all vices; let us embrace in one view the countless woes inflicted by the cruel tempers, the deep disgrace, the hopeless poverty, and the corrupting examples of all these victims, upon wives, children, parents, friends, and the morals of society; let us stand at the graves of the thirty thousand that annually perish by intemperance, and there be still, and listen what the *voice of humanity* speaks.

What does the exhortation of religion say to us? What undermines more insidiously every moral principle of the heart; what palsies so entirely every moral faculty of the soul; what so soon and so awfully makes man *dead while he liveth*; what spreads through the whole framework of society such rottenness, or so effectually opens the door to all those powers of darkness, by which the pillars of public order are crumbled and the restraints of religion are mocked; what so universally excludes from the death-bed of a sinner the consolations of the Gospel, or writes upon his grave such a sentence of despair, as *intemperance*? Behold the immense crowd of its victims! Where are they

not seen? Read in the book of God that declaration, "nor thieves, nor *drunkards*, shall inherit the kingdom of God;" then listen what the exhortation of Christian benevolence speaks to us. Is it asked, *what can young men do?* We can do this one thing at least. *We can continue temperate.* What if every one of us, now free from the appetite of strong drink, should hold on to our liberty; how would the ranks of intemperance, which death is continually wasting, be filled up? But how shall we continue temperate? Not by using the means of destruction. Not by a moderate indulgence in the cup of seduction. Not by beginning where all those began who have since ended in ruin. But by *entire abstinence from strong drink.* Let us renounce entirely what cannot profit us, what forms no important item in our comforts, what may bring us, as it has brought such multitudes as strong as we, to the mire and dirt of drunkenness.

But we can do something more. We can contribute the influence of our example to help bring into disrepute the use of ardent spirits for any purposes but those of medicine. If any of us are confident that we could go on in the moderate, without ever coming to the immoderate use of strong drink; we know that the deliverance of the country from its present curse is utterly hopeless, while ardent spirit is in the hands of the people. It must be banished. Public opinion must set it aside. Young men must contribute to form that opinion. It cannot be formed without the total abstinence of the temperate. Let us not dare to stand in its way.

But we can do something more. We have an influence which, in a variety of ways, we may use in the community to diminish the temptations which, wherever we look, are presented to the unwary to entice them to intemperance. We can employ the influence of example, of opinion, and of persuasion, to drive out of fashion and into disrepute, the common but ensnaring practice, of evincing hospitality by the display of strong drink, and of testifying friendship and good will over the glass. We can contribute much powerful co-operation in the effort to make the use of ardent spirits for the ordinary purposes of drink so unbecom-

coming the character of temperate people, that he who wishes to have his reputation for temperance unsuspected, will either renounce the dangerous cup, or wait till no eye, but that of God, can see him taste it. We can do much, in union with those of more age, and more established influence, to create a public feeling against the licensing of those innumerable houses of corruption, where seduction into the miseries of drunkenness is the trade of their keepers, and the means of destruction are vended so low, and offered so attractively, that the poorest may purchase his death, and the strongest may be persuaded to do so. These horrible abodes of iniquity not only facilitate the daily inebriation of the veteran drunkard; but they encourage, and kindle, and nourish, and confirm the incipient appetite of the novice, and put forth the first influence in that system of persuasion by which the sober are ultimately subdued and levelled to the degradation of wretches, from whose loathsomeness they once turned away in disgust. Why are these instruments of cruelty permitted? Not because the authorities will not refuse to license them. Public opinion is the conscience of those authorities. Let the opinions and feelings of that portion of the community where the strength and patronage of society reside, be once enlisted in opposition to such houses, and the evil will be remedied; the morals of society will not be insulted, nor the happiness of families endangered at every step, by the agents, and means, and attractions of intemperance. Young men have much to do, and are capable of doing a great work, in creating such a public opinion.

In order to exert ourselves with the best effect, in the promotion of the several objects in this great cause to which young men should apply themselves, let us associate ourselves into *Temperance Societies*. We know the importance of associated exertions. We have often seen how a few instruments, severally weak, have become mighty when united. Every work, whether for evil or benevolent purposes, has felt the life, and spur and power of co-operation. The whole progress of the temperance reformation, thus far, is owing to the influence of *societies*; to the coming together of the temperate, and the union of

their resolutions, examples and exertions, under the articles of temperance societies. Thus, examples have been brought out, set upon a hill and made secure. Thus the weak have been strengthened; the wavering, confirmed; the irresolute, emboldened. Thus public attention has been awakened, public feeling interested, and public sentiment turned and brought to hear. Thus works have been performed, information distributed, agencies employed, and a thousand instruments set in motion, which no industry of individual, unassociated action, could have reached. Let temperance societies be multiplied. Every new association is a new battery against the strong hold of the enemy, and gives a new impulse to the hearts of those who have already joined the conflict. Let us arise, and be diligent, and be united; and may the God of Mercy bless our work.



ADDRESS

ON THE

EFFECTS OF ARDENT SPIRITS,

ORIGINALLY DELIVERED BEFORE A LARGE PUBLIC
MEETING IN LYME, N. HAMPSHIRE.

BY JONATHAN KITTREDGE, ESQ.



FELLOW-CITIZENS—That intemperance, in our country, is a great and growing evil, all are ready to admit.—When we look abroad and examine into the state of society, we find the number of those who are in the constant and habitual practice of an excessive use of ardent spirits to be alarming. We see the effects that they produce among our friends and our neighbors, but the evil is so common, and it is so fashionable to drink, and I had almost said, to drink to excess, that the sight of it has lost half its terror, and we look upon an intemperate man without those feelings of disgust and abhorrence which his real

situation and character are calculated to produce. This is the natural result of things. The mind becomes familiar with the contemplation, the eye accustomed to the sight; we pay but little attention to the object—he passes on—we laugh at the exhibition, and grow callous and indifferent to the guilt. Our pity is not excited, our hearts do not ache, at the scenes of intoxication that are almost daily exhibited around us. But, if for a moment we seriously reflect upon the real situation of the habitually intemperate; if we call to mind what they have been—what they now are; if we cast our eye to the future, and realize what, in a few years, they will be; if we go further, and examine into the state of their families, of their wives and their children, we shall discover a scene of misery and wretchedness that will not long suffer us to remain cold, and indifferent, and unfeeling.

This examination we can all make for ourselves. We can all call to mind the case of some individual, whom we have known for years, perhaps from his infancy, who is now a poor, miserable drunkard. In early life his hopes and prospects were as fair as ours. His family was respectable, and he received all those advantages which are necessary, and which were calculated to make him a useful and respectable member of society. Perhaps he was our school-fellow, and our boyhood may have been passed in his company. We witnessed the first buddings of his mental powers, and know that he possessed an active, enterprising mind. He grew up into life with every prospect of usefulness. He entered into business, and, for a while, did well. His parents looked to him for support in old age, and he was capable of affording it. He accumulated property, and, in a few years, with ordinary prudence and industry, would have been independent. He married and became the head of a family, and the father of children, and all was prosperous and happy around him. Had he continued as he began, he would now have been a comfort to his friends, and an honor to the community. But the scene quickly changed. He grew fond of ardent spirits. He was seen at the store and the tavern. By degrees he became intemperate. He neglected his business, and his affairs went to gradual decay. He is now a drunkard, his property is wasted, his parents have died of

broken hearts, his wife is pale and emaciated, his children ragged, and squalid, and ignorant. He is the tenant of some little cabin that poverty has erected to house him from the storm and the tempest. He is useless, and worse than useless; he is a pest to all around him. All the feelings of his nature are blunted; he has lost all shame; he procures his accustomed supply of the poison that consumes him; he staggers through mud, and through filth, to his hut; he meets a weeping wife and starving children—he abuses them, he tumbles into his straw, and he rolls and foams like a mad brute, till he is able to go again. He calls for more rum—he repeats the scene from time to time, and from day to day, till soon his nature faints, and he becomes sober in death.

Let us reflect, that this guilty, wretched creature, had an immortal mind—he was like us, of the same flesh and blood—he was our brother, destined to the same eternity, created by, and accountable to, the same God; and will, at last, stand at the same judgment bar; and who, amid such reflections, will not weep at his fate—whose eye can remain dry, and whose heart unmoved?

This is no picture of the imagination. It is a common and sober reality. It is what we see almost every day of our lives; and we live in the midst of such scenes, and such events. With the addition or subtraction of a few circumstances, it is the case of every one of the common drunkards around us. They have not completed the drama—they are alive—but they are going to death with rapid strides, as their predecessors have already gone. Another company of immortal minds are coming on to fill their places, as they have filled others. The number is kept good, and increasing. Shops, as nurseries, are established in every town and neighborhood, and drunkards are raised up by the score. They are made—they are formed—for no man was ever born a drunkard; and, I may say, no man was ever born with a taste for ardent spirits. They are not the food which nature has provided. The infant may cry for its mother's milk, and for nourishing food, but none was ever heard to cry for ardent spirits. The taste is created, and in some instances may be created so young, that, perhaps, many cannot remember the time when they were not fond of them.

And here permit me to make a few remarks upon the *formation, or creation of this taste*. I will begin with the infant, and I may say, that he is born into rum. At his birth, according to custom, a quantity of ardent spirits are provided; they are thought to be as necessary as any thing else. They are considered as indispensable as if the child could not be born without them. The father treats his friends and his household, and the mother partakes with the rest. The infant is fed with them, as if he could not know the good things he is heir to, without a taste of ardent spirits. They are kept on hand, and often given to him as medicine, especially where the parents are fond of them themselves. By this practice, even in the cradle, his disrelish for ardent spirits is done away. He grows up, and during the first months or years of his existence, his taste and his appetite are formed. As he runs about, and begins to take notice of passing events, he sees his father and friends drink; he partakes, and grows fond of them. In most families, ardent spirits are introduced and used on every extraordinary occasion. Without mentioning many, that the knowledge and experience of every man can supply, I will instance only the case of visitors. A gentleman's friends and acquaintance call upon him. He is glad to see them, and fashion and custom make it necessary for him to invite them to the sideboard. This is all done in his best style, in his most easy and affable manner. The best set of drinking-vessels are brought forward, and make quite a display. The children of the family notice this; they are delighted with the sight and the exhibition; they are pleased with the manners, and gratified with the conversation, of the visitors on the occasion. As soon as they go abroad, they associate the idea of drinking with all that is manly and genteel. They fall into the custom, and imitate the example that is set them. Circumstances and situations expose one to more temptations than the rest. Perhaps his resolution, or his moral principle, is not so strong; and in this way, one out of twenty-five of those who live to thirty years of age, becomes intemperate. He becomes so, perhaps not from any uncommon predisposition to the vice, but is at first led on by fashion, and custom, and favorable circumstances, till at last he plunges headlong into the vortex of dissipa-

tion and ruin. Our natural disrelish for ardent spirits is first done away—a relish for them is then created. They next become occasional, next habitual drinks. The habit gains strength, till, at last, the daily drinker is swept away by the first adverse gale. It is on this principle, and let the fact operate as a caution to those who need it, that many men of fair unblemished characters, who have made a temperate, but habitual use of ardent spirits in days of prosperity, have, on a change of fortune, become notorious drunkards; while those who have refrained in prosperity, have encountered all the storms of adversity unhurt. We frequently hear a man's intemperance attributed to a particular cause, as loss of friends, loss of property, disappointed love, or ambition; when, if the truth were known, it would be seen, that such men had previously been addicted to the use of ardent spirits, perhaps not immoderately, and fly to them on such events, as their solace and support. Intemperance requires an apprenticeship, as much as law or physic; and a man can no more become intemperate in a month, than he can become a lawyer or a physician in a month. Many wonder that certain intemperate men, of fine talents, noble hearts, and manly feelings, do not reform; but it is a greater wonder that any ever do. The evil genius of intemperance gradually preys upon the strength of both body and mind, till the victim, when he is caught, finds, that although he was a giant once, he is now a child. Its influence is seductive and insinuating, and men are often irretrievably lost before they are aware of it. Let them beware how they take the first step. It is by degrees that men become intemperate. No man ever became so all at once—it is an impossibility in the nature of things. It requires time to harden the heart, to do away shame, to blunt the moral principle, to deaden the intellectual faculties, and temper the body. The intemperance of the day is the natural and legitimate consequence of the customs of society—of genteel and respectable society. It is the common and ordinary use of ardent spirits, as practised in our towns and villages, that has already peopled them with drunkards, and which, unless checked, will fill them with drunkards. The degree of intemperance that prevails, and the quantity of ardent spirits used, in our most respectable towns, is al-

most incredible. Perhaps some facts on this subject will be interesting.

As it regards the degree of intemperance that prevails, it may be safely said, that one out of a hundred of the inhabitants of this part of the country is a common drunkard. By a common drunkard, is meant one who is habitually intemperate, who is often intoxicated, and who is restrained from intoxication neither by principle nor shame. Of such there are from ten to twenty, and upward, in every inhabited township. There is another class which is intemperate, and many of them are occasional drunkards. This class is more numerous than the former, and one out of about forty of the inhabitants belongs to one or the other class. Is not this a horrid state of society? But any one can satisfy himself of the truth of the statement, by making the examination himself.

The quantity of ardent spirits yearly consumed in our towns, varies from six to ten thousand gallons. It will answer the argument I intend to draw from it, to state the annual quantity in this town to be six thousand gallons, although short of the truth. This would be three gallons to every inhabitant, or twenty-one gallons to every legal voter. The cost of this liquid, at the low price of fifty cents per gallon, will be three thousand dollars, which will pay all your town, county, and state taxes three years, and is as much as it costs you to support and maintain all your privileges, civil, religious, and literary. In one hundred years you would drink up all the town in ardent spirits; or it would cost just such a town as this, with all your farms, stock, and personal property, to furnish the inhabitants with ardent spirits, at the present rate of drinking, only one hundred years. But should the town continue to drink, as they now do, for fifty years, and in the mean time suffer the cost of the spirits to accumulate by simple interest only, the whole town, at the end of the term, could not pay their rum bills. It can be no consolation that all other towns would be alike insolvent.

But this is not all. Add to this sum the loss of time and the waste of property occasioned by it, independent of its cost, and it swells the amount to a monstrous size. Here you have an account of the cost of ardent spirits, calculated within bounds. At present there is a great com-

plaint about the pressure of the times, and the complaint is doubtless well founded. Hard times is in every body's mouth; but, if you had for the last year only abstained from the use of ardent spirits, you would now have been independent and easy in your circumstances. Three thousand dollars, which you have paid for them, divided among you, would pay all the debts you are called upon to pay. I do not mean that no one wants more than his proportion of this sum, but there are some who want none of it, and who would circulate it, by loan or otherwise, among those who do want it, and it would relieve the whole town from the distress they are now in.

If this town had an income that would pay all its taxes, you would consider it a matter of great joy and congratulation. But if it had an income that would discharge all its taxes, and each man, instead of paying, should receive the amount he now pays, you would consider your situation highly prosperous and enviable. Discontinue the use of ardent spirits, and you have it. Use none; and your situation, as a town, will be as good, yea, far better than if you had an income of three thousand dollars, yearly, to be divided among its inhabitants.

If we carry this calculation farther, we shall find, on the principle adopted, that there are in the state of New-Hampshire 2441 common drunkards, and 3663 intemperate, or occasional drunkards—in the whole, 6104; and that state consumes 732,483 gallons of ardent spirits annually, which cost, at 50 cents a gallon, \$366,241. In the United States, there would be 96,379 common, and 240,949 common and occasional drunkards; and the country would consume annually 28,913,887 gallons of ardent spirits, which cost, at 50 cents per gallon, \$14,456,943—as much as it costs to support the whole system of our national government, with all that is laid out in improvements, roads, canals, pensions, &c. &c. and is more than one half of the whole revenue of the Union for the last year. It must be remembered that this calculation embraces only the quantity and cost of the spirits, and is on the supposition that this town consumes only 6000 gallons, at 50 cents per gallon, and is a fair criterion for the state and nation. As it regards this state, it would be safe nearly to double the quantity, and to treble the cost of

the spirits ; and as it regards the nation, it would be safe to double all my calculations. In the United States, the quantity of ardent spirits yearly consumed, may be fairly estimated at sixty millions of gallons, the cost at thirty millions of dollars, and the number of drunkards, of both kinds, at four hundred and eighty thousand.

But we all know, and it is common to remark, that the cost of the article is comparatively nothing ; that it hardly makes an item in the calculation of pernicious consequences resulting from the consumption of ardent spirits. Were we to embrace the usual concomitants, and estimate the value of time lost, the amount of property wasted, of disease produced, and of crime committed, where ardent spirits are the only cause, it would transcend our conceptions, and the imagination would be lost in the contemplation. The number of drunkards in the United States would make an army as large as that with which Bonaparte marched into Russia ; and would be sufficient to defend the United States from the combined force of all Europe. Convert our drunkards into good soldiers, and one tenth of them would redeem Greece from the Turks. Convert them into Apostles, and they would christianize the world. And what are they now ? Strike them from existence, and who would feel the loss ? Yes, strike them from existence, and the United States would be benefited by the blow.

But this is not half. I cannot tell you half the effects of ardent spirits. And yet ardent spirits are said to be useful and necessary. It is false ! It is nothing but the apology that love of them renders for their use. There are only two cases in which, Dr. Rush says, they can be administered without injury, and those are cases of persons like to perish, and where substitutes may be applied of equal effect. What rational man would use them, for the sake of these two possible cases ? As well might he introduce rattlesnakes among his children, because their oil is good in diseases with which they may possibly be afflicted.

The number of persons in the United States who are mentally deranged, I do not know ; probably there are several thousands : and it is ascertained, that one third of those confined in the insane hospitals of Philadelphia and New-York, are rendered insane by the use of ardent spi-

rits. Yes, one third of the poor, miserable maniacs of our land, are made such by the use of that which, in the opinion of some, is a very useful and necessary article, and which they cannot do without. This article has deprived one third of the crazy wretches of our land of their reason, of that which makes them men, of the very image of their God.

Out of the number of the intemperate in the United States, ten thousand die annually from the effects of ardent spirits. And what a death ! To live a drunkard is enough ; but to die so, and to be ushered into the presence of your angry Judge, only to hear the sentence, " Depart, thou drunkard !" Ah ! language fails, and I leave it to your imagination to fill up the horrid picture.

This death happens in various ways. Some are killed instantly ; some die a lingering, gradual death ; some commit suicide in fits of intoxication, and some are actually burnt up. I read of an intemperate man, a few years since, whose breath caught fire by coming in contact with a lighted candle, and he was consumed. At the time, I disbelieved the story, but my reading has since furnished me with well authenticated cases of a combustion of the human body from the use of ardent spirits. Trotter mentions ten such cases, and relates them at length. They are attended with all the proof we require to believe any event. They are attested by living witnesses, examined by learned men, and published in the journals of the day without contradiction. It would be unnecessary to relate the whole, but I will state one of them, and from this an idea can be formed of the rest. It is the case " of a woman eighty years of age, exceedingly meagre, who had drunk nothing but ardent spirits for several years. She was sitting in her elbow-chair, while her waiting-maid went out of the room for a few moments. On her return, seeing her mistress on fire, she immediately gave an alarm ; and some people coming to her assistance, one of them endeavored to extinguish the flames with his hands, *but they adhered to them as if they had been dipped in brandy or oil on fire.* Water was brought and thrown on the body in abundance, *yet the fire appeared more violent, and was not extinguished till the whole body had been consumed.* The lady was in the same place in which she sat every day,

there was no extraordinary fire, and she had not fallen.”* This, with nine other cases, related by the same author, was a consumption of the body produced by the use of ardent spirits. The horror of a drunkard’s death beggars description. Need I point to yonder grave, just closed over the remains of one who went from the cup of excess to almost instant death? You all know it.

But this is not all. One half the poor you support by taxes and individual charity, are made poor by the use of ardent spirits. This has been demonstrated by actual inquiry and examination. In the city of New-York, where there are more poor, and where more is done for them than in any other city of the United States, a committee appointed for the purpose, ascertained by facts, that more than one half of the city poor were reduced to poverty by intemperance. This is also the case throughout the Union. And here permit me to state a case, with which I am acquainted. I do it with a double object. I do it to show, that the use of ardent spirits produces poverty and distress, and the disuse of them restores to wealth and comfort.

A gentleman, in the city of New-York, who carried on ship building on an extensive scale, and employed a great number of hands daily, and paid them all in the same manner, and nearly to the same amount, was struck with the difference in their situations. A few, and only a few, were able from their wages to support their families; but these were out of debt, and independent in their circumstances. They always had money on hand, and frequently suffered their wages to lie in the hands of their employer. The rest were poor and harassed, the former easy and comfortable in their circumstances, and he resolved, if possible, to ascertain the cause of the difference. On inquiry and examination, he found that those of them who were above board used no ardent spirits, while the others were in the constant and daily use of them. He satisfied himself that this use of ardent spirits was the only cause of the difference in their condition. He determined, if he could, to prevail upon them all to abstain altogether from their use. On a thorough and parental representation of

* Trotter on Drunkenness, pp. 73, 79.

the case to them, he succeeded, and they all agreed to make use of none for a year. At the end of the year they were all, to a man, out of debt, had supported their families in better condition, had done more work, destroyed fewer tools, and were hearty and robust, and enjoyed better health. This fact speaks volumes, and needs no comment. Adopt the same practice in this town, and the result will be the same. "What! drink none?" Yes, I say, drink none—one gallon for this town, is just four quarts too much. In addition to the miseries of debt and poverty which they entail upon a community, they are the parent of one half the diseases that prevail, and one half the crimes that are committed. It is ardent spirits that fill our poor-houses and our jails; it is ardent spirits that fill our penitentiaries, our mad-houses, and our state prisons; and it is ardent spirits that furnish victims for the gallows. They are the greatest curse that God ever inflicted on the world, and may well be called the seven vials of his wrath. They are more destructive in their consequences than war, plague, pestilence, or famine; yea, than all combined. They are slow in their march, but sure in their grasp. They seize not only the natural, but the moral man. They consign the body to the tomb, and the soul to hell.

While on earth, the victim of intemperance is as stupid as an ass, as ferocious as a tiger, as savage as a bear, as poisonous as the asp, as filthy as the swine, as fetid as a goat, and as malignant as a fiend. No matter what may be the original materials of the man; his figure may possess every grace of the sculptor; his mind may be imbued with every art and science; he may be fit to command at the head of armies, to sway a Roman senate, to wield the destinies of nations; his heart may be the seat of every virtue—but ardents spirits will strip him of the whole, and convert him into a demon. Need I tell how? Need I point out the change that ebriety produces in the moral and social affections? Need I present the sword red with a brother's blood? It was in a drunken revel that the infuriate Alexander slew his best friend, and most beloved companion, Clytus. And it was in a drunken revel that he proclaimed himself a god, and died.

"But have not ardent spirits one good quality, one redeeming virtue?" None. I say, none. There is nothing.

not even the shadow of a virtue, to rescue them from universal and everlasting execration. "But they are good as a medicine." No, not as a medicine. There is no physician, that does not love them, that needs them in his practice. There is no disease that they cure or relieve, that cannot be cured or relieved without them. They add to no man's health; they save no man's life.* It is impossible to name a single good thing that they do. Give them to the divine: do they add to his piety, to his zeal, to his faithfulness, to his love of God or man? No, they destroy them all. Give them to the physician: do they increase his skill, his power to discriminate amid the symptoms of disease, his judgment to apply the appropriate remedies, his kind and affectionate solicitude? Nay, verily they destroy them all. Give them to the legal advocate: do they increase his knowledge, his perception to discover the points of his case, his readiness to apply the evidence, his ability to persuade a court and jury? No, they destroy them all. Give them to the mechanic: do they assist his ingenuity, his judgment, or his taste? No, they destroy them all. Give them to the laborer: do they add to his strength? Do they enable him to bear fatigue, to endure heat and cold? Can he do more work, or do it better? No, they are the ruin of the whole. They reduce his strength, weaken his frame, make him more susceptible to heat and cold, disorganize his whole system, and unfit him for labor.

"But there are some men," you say, "who use ardent spirits, and who get along very well." Admitted. They endure it. So there are some men who get along very well with poor health and feeble constitutions. Are poor

* The writer is aware that spirits or alcohol are necessary in some preparations of the chymist and apothecary. But it is the use of them as drinks which he is combating, and which, he is assured by respectable physicians, are not only unnecessary, but hurtful in sickness and in health. Were they to exist only in the apothecary's shop in the state of alcohol, it would be all that the world needs of them. Some physicians, nevertheless, may think them useful in two or three cases or conditions of the body; but it is apprehended, that if they should discontinue the use of them altogether, except in certain tinctures, &c. they would be as successful as they now are. They are often used where they would not be, if they were not the most common thing that could be found.

health and feeble constitutions, therefore, no evils? Is the prosperity of such to be attributed to them? As much as is that of the former to the use of ardent spirits. Was ever a man made rich by the use of ardent spirits? Never, but millions have been made beggars by it.

Yet some say they *feel better* by drinking ardent spirits. Let us examine this excuse. It is nothing but an excuse, and he who loves rum and is ashamed to own it, says he feels better to drink it. Let us inquire how. Are they conducive to health? On this subject let the physician decide. One, as great as this country has produced, Dr. Rush, says that the habitual use of ardent spirits usually produces the following diseases: A loss of appetite; sickness at the stomach; obstruction of the liver; jaundice and dropsy; hoarseness and a husky cough, which often ends in consumption; diabetis; redness and eruptions of the skin; a fetid breath; frequent and disgusting belchings; epilepsy; gout, and madness. This is the train of diseases produced by the use of ardent spirits, and the usual, natural, and legitimate consequences of their use. And now, I ask, can that which, of its own nature, produces these diseases, make a man feel better? Reason might answer; and were she on her throne, uninfluenced and unbiassed by the love of ardent spirits, she would unequivocally answer, No. And we find that those who say they feel better to drink ardent spirits, are those who are in health, but love rum, and it gratifies their appetite, and this is what they mean by feeling better.

I will examine for a moment the effect, the immediate effect of ardent spirits upon the man. I will take a man in health, and give him a glass of ardent spirits. The effect is to produce mental derangement, and false notions and conceptions. But one glass will not have much effect. I will give him another, and if he loves rum he feels better; another, and he feels better; another, better yet. By this time he has got to feel pretty well, quite happy. He has no fear or shame. He can curse, and swear, and break things. "He is fit for treason, stratagems, and spoils." He fears no consequences, and can accomplish impossibilities. If he is a cripple, he fancies he can dance like a satyr; if he is slow and unwieldy, he can run like a hart; if he is weak and feeble in strength, he can lift

like Sampson, and fight like Hercules; if he is poor and penniless, he is rich as Cræsus on his throne, and has money to lend. This is all a correct representation. It is what happens universally with the drunkard. I know one man who is intemperate, who is poor, and never known to have five dollars at a time, who, when he is intoxicated, has often, and does usually offer to lend me a thousand dollars. Poor, miserable, and deluded man! But he feels well; he is one of those who feel better to drink. He is mentally deranged, his imagination is disordered. He fancies bliss, and felicity, and plenty, and abundance, which do not exist; and he awakes to misery, and poverty, and shame, and contempt. Yet this is the exact feeling of all those who feel better to drink spirits. He who drinks but a glass, has not the same degree, but precisely the same kind of feeling with the one I have described.

And this is all—this is all that rum does to make a man feel better. If his wife and children are starving, he feels it not. He feels better. If his affairs are going to ruin, or are already plunged into ruin, he is not sensible to his condition. If his house is on fire, he sings the maniac's song, and regards it not. He feels better.

Let him who likes this better feeling, enjoy it. Enjoy it, did I say? No. Reclaim him, if possible. Convince him that he labors under a delusion. Restore him to truth, and to reason; banish the cup from his mouth, and change the brute into the man.

And now need any more be said to persuade mankind to abandon the use of ardent spirits? The appalling facts, in relation to them, are known to all. Experience and observation teach us that they are the source of ruin, and misery, and squalid wretchedness, in a thousand shapes. They are the three-headed monster; they are the Gorgons with their thousand snakes; their name is Legion. And shall I yet find advocates for their use? Will this enlightened community yet say they are useful and necessary? All those who have used them, and discontinued the use of them, say they are totally unnecessary and useless. We see that those who live without them, enjoy more happiness and better health than those who use them—that they

live longer lives. But, oh the folly, the stupidity, and the delusion of rum drinkers !

But perhaps it may be said, that the effects and consequences that I have mentioned, result from the abuse, and not from the proper and moderate use of ardent spirits ; and that on many occasions, in small quantities, they are useful. Let us examine the circumstances and occasions when they are said to be necessary, and perhaps I cannot do it better than in the words of another.

“ They are said to be necessary in very *cold weather*. This is far from being true ; for the temporary heat they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a cracker or any other food, is a much more durable method of preserving the heat of the body in cold weather.” In confirmation of this, the case of the vessel wrecked off the harbor of Newburyport, a few years since, may be adduced. On an intensely cold night, when all the men of that vessel were in danger of freezing to death, the master advised them to drink no ardent spirits. He told them, if they did, they must surely freeze. Some took his advice, while others, notwithstanding his most earnest entreaties, disregarded it. The result was, that of those who used the spirits, some lost their hands, some their feet, and some perished ; while the rest survived unhurt.

“ They are said to be necessary in very *warm weather*. Experience proves that they increase, instead of lessening the effects of heat upon the body, and thereby expose to diseases of all kinds. Even in the warm climate of the West-Indies, Dr. Bell asserts this to be true. Rum, says this author, whether used habitually, moderately, or in excessive quantities, always diminishes the strength of the body, and renders man more susceptible to disease, and unfit for any service, in which vigor or activity is required. As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour ardent spirits into the stomach, to lessen the effects of a hot sun upon the skin.” And here permit me to add, that they are said to be necessary in cold weather to warm, and in warm weather to cool.

The bare statement of the argument on these two points confounds itself.

“Nor do ardent spirits lessen the effects of hard labor upon the body. Look at the horse, with every muscle of his body swelled from morning till night, in a plough or a team. Does he make signs for a glass of spirits, to enable him to cleave the ground or climb a hill? No, he requires nothing but cold water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labor is of a transient nature, and is always followed by a sense of weakness and fatigue.”*

Some people, nevertheless, pretend that ardent spirits add to their strength, and increase their muscular powers; but this is all a delusion. They think they are strong when they are weak. Rum makes them boast, and that is all. The truth is, it weakens them in body, but strengthens them in imagination. Why was Sampson forbidden by the Angel of God to drink either wine or strong drink, but to increase and preserve his strength? When you hear a man telling how strong rum makes him, you may be sure he is weak both in body and mind.

There is one other occasion for using ardent spirits, which it will be proper to examine. They are said to be necessary to keep off the contagion of disease, and are recommended to attendants upon the sick. But the united testimony of all physicians proves, that the intemperate are first attacked by epidemic disorders. This is universally the case in the southern states, and in the West-Indies. Experience also proves that those attendants upon the sick, who refrain from the use of ardent spirits, escape, while those who use them are swept away. If facts could convince, the use of ardent spirits would be abolished. But the love of rum is stronger on the human mind than the truth of Heaven.

If, then, ardent spirits are not necessary in sickness; if they do not prevent the effects of heat and cold; if they do not add to our strength, and enable us to perform more labor; when are they necessary? Why, people in health say, they want to drink them now and then—they do them good. What good? If they are well, why do they need

* Dr. Rush.

them? For nothing but to gratify the taste, and to produce a feeling of intoxication and derangement, slight in its degree when moderately used, as they are by such people, but the character of the feeling is no less certain. It is the same feeling that induces the drunkard to drink. One man takes a glass to do him good, to make him feel better; another wants two; another three; another six; and by this time he is intoxicated, and he never feels well till he is so. He has the same feeling with the man who drinks a single glass, but more of it; and that man who, in health, drinks one glass to make him feel better, is just so much of a drunkard; one sixth, if it takes six glasses to intoxicate him. He has one sixth of the materials of a drunkard in his constitution.

But it is this moderate use of ardent spirits that produces all the excess. It is this, which paves the way to downright and brutal intoxication. Abolish the ordinary and temperate use of ardent spirits, and there would not be a drunkard in the country. He who advises men not to drink to excess, may lop off the branches; he who advises them to drink only on certain occasions, may fell the trunk; but he who tells them not to drink at all, strikes and digs deep for the root of the hideous vice of intemperance. And this is the only course to pursue. It is this temperate use of ardent spirits that must be discontinued. They must be no longer necessary when friends call, when we go to the store to trade, to the tavern to transact business, when we travel the road on public days—in fact, they must cease to be fashionable and customary drinks. Do away the fashion and custom that attend their use, and change the tone of public feeling, so that it will be thought disgraceful to use them as they are now used by the most temperate and respectable men, and an end is for ever put to the prevalence of the beastly disease of intoxication. Let those who cannot be reclaimed from intemperance go to ruin, and the quicker the better, if you regard only the public good; but save the rest of our population; save yourselves; save your children! Raise not up an army of drunkards to supply their places! Purify your houses! They contain the plague of death; the poison that in a few years will render some of your little ones what the miserable wretches that you see staggering the streets are

now. And who, I ask, would not do it? What father, who knew that one of his sons that he loves, was in a few years to be what hundreds you can name are now, would hesitate, that he might save him, to banish rum from his premises for ever?

But if all will do it, he is saved; and he who contributes but a mite in this work of God, deserves the everlasting gratitude of the Republic. If the names of a Brainerd, of a Swartz, of a Buchanan, have been rendered immortal by their efforts to convert the heathen to Christianity; the names of those men, who shall succeed in converting Christians to temperance and sobriety, should be written in letters of ever-enduring gold, and appended by angels in the temple of the living God. The sum of their benevolence would be exceeded only by his, who came down from heaven for man's redemption. Then banish it. This is the only way to save your children. As long as you keep ardent spirits in your houses, as long as you drink it yourselves, as long as it is polite and genteel to sip the intoxicating bowl, so long society will remain just what it is now, and so long drunkards will spring from your loins, and so long drunkards will wear your names to future generations. And there is no other way given under heaven, whereby man can be saved from the vice of intemperance, but that of *total abstinence*.

And, if ardent spirits are the parent of all the poverty, and diseases, and crime, and madness, that I have named, and if they produce no good, what rational man will use them? If he loves himself, he will not; if he loves his children, he will not: and as Hamilcar brought Hannibal to the altar at eight years of age, and made him swear eternal hatred to the Romans; so every parent should bring his children to the altar, and make them swear, if I may so speak, eternal hatred to ardent spirits. He should teach them by precept and example. He should instil into his children a hatred of ardent spirits, as much as he does of falsehood and of theft. He should no more suffer his children to drink a little, than he does to lie a little, and to steal a little.

And what other security have you for your children? or for yourselves? Yes, for yourselves.—I knew a man who, a few years ago, was as temperate as any of you, was as

respectable as any of you, as learned as any of you, and as useful in life as any of you; I have heard him from the sacred desk again and again; but by the same use of ardent spirits that most men justify and advocate, under the mistaken notion that they were beneficial to him, he has at last fallen the victim of intemperance. And this is not a solitary example. I had almost said, it is a common example. I could easily add to the number.

And now, what security have you for yourselves? You have none but in the course I have recommended. If it is necessary for the intemperate man to write on every vessel containing ardent spirits, "Taste not, touch not, handle not," and to brand them, as full of the very wrath of God, it is also necessary for the temperate man to do so, to save himself from intemperance.

But the difficulty on this subject is to convince men of their individual danger; that intemperance stands at their own doors, and is knocking for an entrance into their own houses; that they and their children are the victims that he seeks.

But if the places of the present generation of drunkards are to be supplied, whence will the victims come but from your own children? And who knows but that the infant the mother is now dandling upon her knee, and pressing to her bosom, however lovely he may appear, however respectable and elevated she is, will be selected to be one of that degraded, and squalid, and filthy class, that, in her old age, will walk the streets as houseless, hopeless, and abandoned drunkards? You have no security, no assurance.

But we are apt to think that the wretches whom we see and have described, were always so; that they were out of miserable and degraded families; and that they are walking in the road in which they were born. But this is not so. Among the number may be found a large proportion, who were as lovely in their infancy, as promising in their youth, and as useful in early life as your own children, and have become drunkards—I repeat it, and never let it be forgotten—*have become drunkards by the temperate, moderate, and habitual use of ardent spirits, just as you use them now.* Were it not for this use of ardent spirits, we should not now hear of drunken senators and drunken

magistrates; of drunken lawyers and drunken doctors; churches would not now be mourning over drunken ministers and drunken members; parents would not be weeping over drunken children; wives over drunken husbands; husbands over drunken wives, and angels over a drunken world.

Then cease. No longer use that which is the source of infinite mischief, without one redeeming benefit; which has entailed upon you, upon your children, and upon society, woes unnumbered and unutterable. Banish it from your houses. It can be done. You have only to will, and it is effected. Use it not at home. Let it never be found to pollute your dwellings. Give it not to your friends or to your workmen. Touch it not yourselves, and suffer not your children to touch it; and let it be a part of your morning and evening prayer, that you and your children may be saved from intemperance, as much as from famine, from sickness, and from death.

Reader, have you perused this pamphlet? and are you still willing to drink, use, or sell this soul-destroying poison? If so—if you are willing to risk your own soul, disgrace your friends, and ruin your children by this fell destroyer, then go on—but remember, that to the drunkard is allotted the “blackness of darkness and despair for ever.” But if not—if you feel the magnitude of the evil—if you are willing to do something to correct it, sit not down in hopeless silence, but arouse to action: “resist the devil and he will flee from you”—not only banish it from your houses, but from your stores, your shops, your farms; give it not to your workmen; refuse to employ those who use it; invite, entreat, conjure your friends and neighbors to refrain wholly from the use of it; never forgetting that the day of final account is at hand; that what we do for Christ, and for the good of our fellow-men, must be done soon; and that those who sacrifice interest for the sake of conscience, and who are instrumental in turning men from their errors, shall not lose their reward.

AN ADDRESS

DELIVERED BEFORE

THE TEMPERANCE SOCIETY OF BATH, N. H.

JULY 4, 1828.

ALSO,

AN ADDRESS DELIVERED BEFORE THE

AMERICAN TEMPERANCE SOCIETY,

AT ITS SECOND ANNUAL MEETING,

HELD IN BOSTON, JAN. 28, 1829.

BY JONATHAN KITTREDGE, ESQ.

Boston :

T. R. MARVIN, PRINTER, 32, CONGRESS STREET.

1829.

ADDRESS,

Delivered July 4, 1828, before the Temperance Society of Bath, N. H. on the following Resolution :

Resolved, That, even if Ardent Spirits be productive of some good, yet the admitted fact, that they do much more hurt than good, justifies their entire expulsion from society.

Mr. President,

BELIEVING, as I do, that distilled liquors are wholly useless and pernicious, yet I am willing for a moment to admit that they are productive of some good, and to advocate the propriety of their total disuse with this admission. I am aware, that many individuals, notwithstanding all that has been said upon this subject, are unwilling to reject them entirely, because they allege that they have derived various good effects from their use. They are desirous of continuing this use, because they believe, that they have been benefitted by it, and for the sake of the little good, which they imagine it has produced, are willing to suffer, or run the risk of suffering all the harm it has done in society.

But this is irrational. If ardent spirits are admitted to do more hurt than good upon the whole, and, if their use is likely to be attended in future with the same ratio of good and evil, it is the part of wisdom to abandon it. If for every hour of happiness which spirituous liquors impart, they entail two of misery ; if for every day of health they afford, they add two of sickness and disease ; if for every life they preserve, they destroy ten, what advocate ought they to find among rational men ? If after enumerating all the good, we can counterbalance that good with greater evil, and show that men are more injured, than benefitted by them, we call upon them, as their own friends, to drive this admitted evil from society.

Is intemperance a necessary evil ? Must this com-

munity endure all the misery entailed upon it by this vice, because spiritous liquors have possibly, on some occasions, and under some circumstances, been of use to some individual? Must I keep rum in my house to destroy one of my children, because some years ago it warmed my stomach? Must I encourage the free and moderate use of rum in my neighborhood, by which some dozen of my neighbors are first or last to be destroyed, and perhaps my own father, brother, or son may be one of the victims, because once or more I remember, that I thought it did *possibly* prevent my taking cold? Must I entail upon myself and upon society woes, that none but an angel tongue can depict, and nothing but a fiend from hell can hear without horror, because in preventing these woes, I may deprive myself of some trifling good? Must I suffer a whole city to be burned to the ground, because in preventing it, I may destroy one building that might have escaped the general conflagration? I am sure you will give but one answer to these questions. Then make the application to this resolution, and it is at once carried.

But we have been so long attached to spirits; they have become such common and such intimate companions; we have so long been habituated to their looks and effects; we have so long regarded them as necessary and indispensable; that we do not fully appreciate the overwhelming balance of evil, which they occasion. We magnify the good, and suffer the evil, as a necessary consequence, resulting from the abuse of a very valuable article. Even intemperance itself does not appear to us, as it ought. The sight of a man drunk in the street, wallowing in his shame, has become by long familiarity with such scenes, stript of one half its disgusting and sickening effects. How many of us pass by the drunkard almost with indifference, perhaps with a smile and a species of enjoyment at the idiot look and the fiend like demeanor of the wretch! Our sympathies are blunted, and the heart of benevolence is hardened, and the sight of human folly, and vice, and wo, ceases to produce a throb of compassion in our bosoms. Truly rum is a double murderer. It murders the wretch who drinks it, and it murders the tender feelings of the heart, even in

those who look upon it. I know, that a different feeling begins to be excited in this community, and that we begin to shudder at the sight, and our hearts to ache at the exhibitions of intemperance. We begin to appreciate the evil as we ought, and to censure ourselves for our past indifference. But men have heretofore past by their fellows, stretched on the ground, or reeling to their fall, without emotion. They have regarded them no more than the butcher regards the bleeding bullock before him, or the soldier the blood and carnage of battle.

In order, then, to present this subject to you in a proper light, let me suppose that there is some country afar, some happy isle of the ocean, where intoxicating drink has never been known; where the people are intelligent, and virtuous, and temperate, and happy. I do not mean to paint a garden of Eden, but to present men to you as they are; in fact just such a people as we ourselves should have been, without intoxicating liquors; enjoying a fruitful land, a healthy clime, a free government, equal and wholesome laws, with a quiet, virtuous, and contented population. The water of their own springs, or the wholesome beverage which their wives can make, is all that they require. They drink and stand and walk, and if you should tell them, that there is a country on the face of the earth, where it is common, yea fashionable, where a man cannot be a gentleman, unless he partakes of a drink that produces a giddiness of the brain, that excites frantic and savage emotions, that weakens the limbs, and finally prostrates the man, so that he will lie for whole hours, apparently dead, and that too in the most filthy places, and the most disgusting postures, and they would laugh you to scorn. Such a people would decide this question with impartiality.

Let then an advocate for rum present himself before their wise men, and inform them that he has in his country a certain liquid, called Ardent Spirit, which he wishes to introduce among them for their benefit; that it is an excellent drink; that it has done a great deal of good in the world, and that every body loves it. Let him go through the whole catalogue, and set forth all the good effects which rum produces, such as its warm-

est friend and ablest advocate would enumerate. Let him tell them, that it is good in cold weather to warm them, and in warm weather to cool them; that men who drink it can do more labor than others; that it excites wit and cheers the heart; that it prevents contagion, and is good for those who take care of the sick; that it is excellent for those who stand in the water, and those who work by the fire; that it is good as a medicine, and men have been cured of colds and the rheumatism by it; and that it has even saved men from sudden death by the heat, and in some other cases. Let him urge every argument, and assign every reason for its use that may be collected from all its patrons, even in this rum-drinking country.

Let then the other side of the story be told, and let some advocate for total abstinence present himself and describe all the effects of this liquid. Let him tell them what drunkenness is as we see it, and depict in proper and just terms, the crime, and misery, and disease, and death of intemperance. Let him tell them, that this liquid once introduced among them, they will soon see their houses in decay; their farms neglected; their flocks poor and feeble; their children in rags; that excess will inevitably result from the use of it; that the affectionate parent will soon lose all regard for himself and family; that he will leave his wife and children to suffering and want, and spend whole days and nights in grog shops; that he will be seen staggering and reeling through the streets; that he will lose all shame and pride; that he will become filthy and bleated; that he will beat and bruise his wife and little ones; that the abode of peace and love will soon become a scene of domestic strife and hatred; that the man will become a fiend in temper and a brute in appearance; that he will lie whole nights in the street, or under the fences; that he will waste all that he has, and reduce his family to poverty and beggary; that he will become a pest to the society in which he is now an ornament and a blessing; that he will steal, and rob, and murder; that finally he will be hung, and his wife and children sent to the poor house to be supported at the public expense; and that even his own sons, who have witnessed all this, will follow in the same steps and suffer the same fate; that

such instances will not be rare, but common, and that the evil will spread through the whole land.

Let him also tell them, that in all the cases where it does good, it will do hurt; that all its good effects are temporary, its evil permanent; that where one man is saved from the frost, ten will freeze; where one is made well, ten will be made sick; where one life is saved, ten, yea hundreds will be lost by drinking it; where one is made witty, ten will be made fools and maniacs; where one heart is cheered, ten will be made sad; yea, that sorrow and grief will spread through whole towns and countries. That idleness will succeed to industry; want to plenty; crime to virtue; filth to cleanliness; hatred to love; that none will escape some injury. The temperate father will be called to close the eyes of a drunken son; the temperate son, those of a drunken father; that even their wives and their daughters will become drunkards; that the blood, the beauty, and the health, which they now see in their faces, will be succeeded by premature wrinkles and deformity and disease.

Let him tell them, that all this evil must exist in connexion with the good; that this liquid once introduced, all earth cannot prevent the evil; that men will rush to certain ruin and death for the sake of it; that bars and bolts and chains cannot confine them. Let him tell them, that the proportion of evil to the good is as ten to one, in magnitude and quality. Let him describe our own native land, yea, drunken America. Let him tell them what rum has done among us. And do you believe, that this people in their wisdom would buy the poison? Would they encourage the traffic in ardent spirits? Would they not guard their shores against it, as they would against the pestilence? Would not the alarm be sounded through the whole land, and armies be raised to prevent its admission? But here we sit and suck the poison, and we have come to such a pass, we have acquired such a bluntness of feeling, such a degree of attachment and love for it, that although surrounded with the woes it has produced, all the eloquence on earth would be unable to awaken us to a proper sense of our danger, and induce us to banish the foe.—Yet, let a wild beast enter this village and destroy a few sheep

only, and the yeomanry are alive, and he is hunted to death; but a foe, whose havoc is among men, which is satisfied with nothing but the blood and the souls of your sons, is defended and protected. And why is it thus? Why should we use an article, the introduction of which into any new country with a full knowledge of its effects, would be insanity? And what is to pay us for all the wretchedness that spirits bring upon our land? Can you point to a single good that they yield, without being obliged to counterbalance that good with a greater evil? Does not the benefit derived from them dwindle into insignificance, when you look upon that long catalogue of crime, and disease, and woe, which they occasion? Yet we are told we must have them—must have them, though tenfold horrors ensue. If the evil they produce exceeds the good in a tenfold proportion, should we not be better without them? No one can deny it. Indeed, I never in my whole life heard a man refuse to admit, that it would have been better for the world, had ardent spirits never been known; and that the art of distillation is a curse upon the country. Then let us get rid of this curse; let us drive from the land the most prolific source of misery that exists, even if some paltry gratification or some trifling doubtful good be lost.

But some one says, I can use spirits without injury: they never hurt me. Perhaps there are some individuals, who have never in their own persons been sensibly injured by the use of spirituous liquors; whose own bodily or mental health has never been impaired. But who is there, that has never been injured by the poison in some other way? What person in this land of intemperance can say, that no relative or friend of his has been a drunkard? Will the little gratification that ardent spirits yield, pay you for that load of anguish which you must feel at the sight of intemperance among your own friends, among your kindred, and perhaps in your own family? I fancy not. Were you to hear that a father or a brother had fallen the victim of intemperance, and died a drunkard; what would pay you for the agony of that moment? Would you say, "rum is a good thing; it has more than paid me for a father or a brother?" And did you reflect upon the real cause, and call to mind that it

was ardent spirits which had done it, would you not shudder at the thought of partaking of that which had filled your heart with grief? Could you in the presence of that very friend, who lies stretched in death by rum, put the cup to your own mouth, and offer it to the mourning survivors? Sir, it would be as unnatural as to feast upon the wolf that had just drunk the blood of your child.

Let this abused community then be presented with this subject in a proper light, let them be told what intemperance has done, and that intemperance is the natural and inevitable result of the use of ardent spirits, and let them feel it too, and I am sure, that the sight, the mention of the article would fill them with horror. They would no more admit it into their houses, than they would the contagion of death. Let them be taught that it cannot be used without being abused; that as long as the cause exists, the effect will as surely follow as light upon the rising of the sun; that rum has filled, and will continue to fill this land with weeping and wailing and wo, as long as it can be found in their shops and their houses; and I answer for it, that they will arise in one indignant and enraged battalion, and pass a decree of universal and everlasting banishment. We should no more hear of its good effects; they would be forgotten, as forgotten they ought to be, in the recollection of that congregated mass of misery and distress which it has produced. Purify this land of this engine of crime and of death, this Bohon Upas of the moral world, and it will become a garden of Eden fit for the Paradise of God.

But do I yet hear some one say, there is no danger to me in indulgence? Point to the drunkard, who did not once say so too. Do you possess friends, character, wealth, talents, virtue? So did thousands who are now level with the dust. The enemy with whom you deal spares no age, sex, or condition. He attacks with equal courage the poor and the rich, the virtuous and the vicious, the learned and the ignorant. The tyrant is inexorable. He is restrained from his prey by no entreaty, by no cry of the wife or the mother. He seizes the husband, the father, the son and the daughter. No elevation of rank, no usefulness of station deters him. He

prostrates the eloquent orator, the able statesman, the invincible patriot, the undaunted hero, and he marches with a fearless front to the very altar, and drags his victim from beneath the very cherubim of the temple. Is there no danger? Ask the miserable victim upon whom the jaws of the monster are immovably clenched. He will point to his rags, to his wan and haggard countenance, to his emaciated wife and starving children. He will tell you, that once he was rich, and respected, and happy; once his dwelling was the seat of plenty, and love, and joy. Now he is a pauper, and so wretched, and ghastly, and appalling, that even the dogs of the streets bark at him, as if in scorn. And he will tell you that ardent spirits have done it all.

Let me say then to the drunkard, in one word—STOP. In your downward course there is nothing but ruin, certain, inevitable, present, future, and everlasting. Your state now differs from that of the inhabitants of the burning lake only in this, for them there is no hope, for you there is. Then stop. Your reformation will be hailed by your friends as a resurrection from the dead. Do you ask me how this can be done? I answer, your abstinence from the cup must be sudden, total, and forever. No gradual, partial, temporary abstinence will do. Resolve not for a month, a year; but forever. Swear to abstain from every thing that intoxicates as long as eternity shall endure, or the throne of God shall stand. And I urge you to this by the recollection of the woes you have endured. Look to yourselves, ragged and filthy and despised—to your wives, withered and sickly and dying—to your children, fatherless, for their father is a drunkard. Recollect the agonies you have endured to arrive at this state of complicated wretchedness, and let me persuade you to travel the downward road no further. Make a sudden, a full pause. By doing this you will become once more respected and happy. You will redeem yourselves and your families from the drunkard's name, and oh! you will save the drunkard's death.

To every one who has been connected with the sale or use of ardent spirits in any degree, let me say, in the language of the redeeming Son of God, "Go and sin no more."

ADDRESS,

Delivered January 28, 1829, at the Second Anniversary of the American Society for the Promotion of Temperance, on the following Resolution :

Resolved, That it is the duty of every professor of religion to exert all his influence to abolish the custom of using ardent spirits, except for medicinal purposes.

Mr. President,

In every enterprise undertaken for the benefit of mankind, the Christian public have a part, and a very important part, to perform ; but more especially when that enterprise aims at the moral improvement of the world. In questions of government, or matters of mere temporal concern, perhaps the Christian may find an apology for his neutrality, as being engaged in objects of higher and more sublime benevolence. But when vice is to be put down, and virtue promoted, he is called upon by a voice which he cannot disregard, by the voice of religion and of God, to take an active and a zealous part.—There is no excuse in this war. When vice prevails, the Christian is an enlisted soldier, and should ever be found in armor. His sword should be always drawn and ready for the conflict—Here silence is crime ; and inactivity is treason.—The only inquiry he has to make is, is the enemy in the field ? and that inquiry answered in the affirmative, he has nothing to do but to act. He has no question of duty to settle, for that is already settled ; and whenever a plan is devised for good, the Christian should be relied upon as an active and efficient co-operator. To do good is, and should be, his employment—the business of his life. His Master's example is before him, and he is called upon to imitate it : and just so far as he does this, he is entitled to the character which he assumes, and the name by which he is known ;

just so far as he fails to do this, he forfeits the Christian character and disgraces the Christian name.

Is intemperance a vice, and does it prevail? and are the Christian public indifferent spectators of the desolations of this fell destroyer? Can they view with apathy its ravages, and be guiltless? Are they not called upon by the principles of that benevolent and heavenly religion which they profess, to act as a body on this all-important subject? Sir, intemperance aims a deadly blow at every thing they hold dear. It eradicates from the human heart every feeling and every principle which religion inspires, and it poisons the very soil in which it grows. Where this vice is found, humanity weeps, virtue disappears, and religion dies away.

But how can it be arrested? I answer, in no way, but by starvation. It is a monster which you cannot kill, as long as you feed it. All the weapons on earth fall harmless at its feet, as long as you give it food. As well may you arrest the lightning in its course, as stop that mighty stream of intemperance which at this moment flows over this land, as long as you supply the springs from which it issues. There is nothing but a drought, an universal and everlasting drought of spirituous liquors, that can dry it up. You may rest assured that it will prevail, till there is throughout the country a famine of ardent spirits. All other ways have been tried in vain. This and this alone promises success. If any man can devise any other plan for its extermination, I am willing to hear him; but no man ever did, and I believe no man ever can. And, Sir, I believe that every one who supplies the fountain is a partaker of the guilt; and that every distiller, and vender, and purchaser of ardent spirits, is accessory to the crime of drunkenness.—It is an unhallowed traffic, and like the traffic in human blood, should receive the unqualified reprobation of the Christian community. It is their duty, and a duty which they cannot safely neglect, to enter with efficiency into the principles of this Society, and thereby lend their aid to remove the cause of that tremendous evil which they all pretend to deplore.

But I am sorry to say they do not. A large proportion of the Christian community are at this moment en-

gaged in the spread of intemperance. They are either supplying the poison that nourishes it, or by their example encouraging its use. The plan for the promotion of temperance, in which you, Sir, are engaged, has not received from them that cordial and efficient co-operation, to which it is entitled. Many of them act as if they had no duty to perform. Many are found to be the bold and fearless advocates of ardent spirits, and they manifest a zeal on this subject which they do on no other. Religion itself has never called forth half the exertions, which they have made to keep up the use of spirituous liquors, and thereby to insure the spread of intemperance. In years gone by, this has been done ignorantly. Till within a short period an Egyptian darkness has prevailed upon this subject, and all have been guilty without knowing it. For the time past all need a decree of amnesty, and the past opinions and practices of the Christian world should be repented of and forgotten. But, Sir, this excuse no longer exists. A light has beamed upon the world, and the sun of temperance is now shining with full effulgence. In its rays the horrors of intemperance are clearly and distinctly seen, and a remedy for them is revealed. Awfully dark must be the moral vision of that man, whose eyes cannot see this light; and awfully perverse that heart that does not rejoice in it. There is no longer any doubt of the part which the Christian should act. He is imperiously called upon by the principles of his religion, to dissolve all connexion with the intoxicating cup. Every glass he drinks is a warrant for his neighbor to do the like; and intemperance is sure to follow the use of ardent spirits.—There is nothing on earth that can prevent it, and as long as human nature remains the same, this will continue to be the case. No man can therefore encourage that use; no man can supply the poison, without being responsible for the consequences. The trader knows that every barrel he purchases will spread sorrow and grief wherever it is carried. There is a moral certainty, that every gallon that is carried into the country, will help keep alive that baneful disease, which rages with a fury that knows no restraint, and with a force that cannot be resisted. Every man therefore who carries it into the country is

directly concerned in producing that mass of pauperism, disease, and crime, which result from intemperance. He supplies the fuel that keeps alive the flame, and he is the incendiary who spreads that liquid fire which involves the peace and happiness of the domestic circle, the promise of youth, and the hopes of old age, in one general ruin.

Sir, the vending of ardent spirits cannot be carried on without guilt. Every grog-shop exhibits scenes that religion cannot witness without horror. Here every evil passion is fed! here every base propensity is nourished! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards. Sir, all the drunkards in the country are brought up at these stores. They are the schools of intemperance; and as long as they continue the traffic in ardent spirits, they will continue to be the poison of the land. As long as they furnish the supply of ardent spirits called for, they will continue to send forth through the towns in which they are found, a pestilence, laying waste every noble, and manly feeling of the human heart, and every lovely trait in the human character. Is not this so? Where were the drunkards of our villages formed, but at those places where ardent spirits are sold? Where is the origin of all that poverty, disease and crime, which are traced to intemperance, but at these Aceldamas of human blood? Where can the wife and the mother find the cause of that fountain of tears which they are constrained to shed, but at these fountains of Ardent Spirits? And can the Christian carry on this traffic? Can he supply the lava which scorches the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? Sir, I know the vender tells you he is not answerable for the consequences—that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the

vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink many will be drunken? And can he supply the cause and detach himself from the effect? Can he hurl firebrands through your city, and witness the conflagration, and claim exemption from blame? Can he spread the contagion among your families; and when he hears the dying groan and sees the funeral car, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken effect; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity! But, Sir, he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the woe, and shudders at the thought of being its cause. And well he may; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime, and an accessory before the fact. And, Sir, he should be so held in public opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessaries. But, Sir, he tells you he frowns on intemperance. So perhaps he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring.--But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy and debased--when he hears the noon-day curse and the midnight broil, he should say, here is my work; this is what I have done. It is my trade to make such men. I have spent my life in it. And if he is a Christian, and duly appreciates his guilt, he will raise his hands to heaven, and before God declare that he will make no more such.

But, Sir, the vender tells you again that he withholds the cup from the drunkard. So perhaps he may. He will furnish the cup till the wretch is made drunken, and

then refuse him till he is sober again. But, Sir, this is too late ; his refusal comes when it can do little or no good. The crime is already perpetrated. The guilt is already incurred, and in vain does the vender attempt to escape. But it is not true, that he withholds the cup from the drunkard. Every retailer does sell to the drunkard, and however well meaning he may be, he cannot carry on this trade without contributing to the support of intemperance. And, Sir, this traffic should be abandoned by the Christian public. Conscience should be allowed a triumph over interest and custom, and the merchandize of spirits should be classed with the merchandize of blood. No Christian should contaminate his hands and his soul with this most destructive and demoralizing commerce. And, Sir, I am happy to say that many merchants have lately viewed this subject as they ought, and forsaken the trade, as being a curse revolting to the feelings of patriotism and Christianity. They have given a noble example of the triumph of principle, and one that deserves the universal approbation of the Christian community.

But the retailer is not alone. He is but a subaltern in that mighty army of the agents of intemperance which is scattered through the land. He is the immediate instrument of the ruin which spirituous liquors occasion, but the wholesale dealer, although one grade above him, is equally a partaker of the guilt. He supplies the numerous streams which issue through the land, laying waste every thing in their course. Sir, could the vender learn the history of a single hogshead of this liquid ; could every drop return to him, and give a faithful account of the effects it had produced, he would shudder at the narration. Could he collect before him and be enabled to see, the crime, the disease and death, the poverty and distress, to count the tears and hear the groans which every cask of spirits occasions, he would revolt with horror from the trade. But he may conceive it. Let him learn the history of intemperance, and then let him reflect that he is constantly engaged in spreading its horrors—that he is supplying from day to day the liquid fire that is scattered by an army of retailers through the land, scorching and destroying every

thing within its reach, and he will be constrained to pronounce it an unholy, an unchristian occupation. And let the distiller remember that he stands at the head of the stream, and lets loose the flood gates to deluge and destroy; that his occupation is to poison the land, and that the more he does, the more wretched is the world, and he will not find one single consolation to cheer and support him. Sir, if all the distilleries were forever closed, and this business were to cease, the intemperance of the land would be at an end. And who would not rejoice to see that day? What benevolent, what Christian heart would not exult? And shall it not be done? Let public sentiment be arrayed against it; let the traffic be reprobated by the Christian world, and in a short time, it will assume its proper character. None will engage in it but the vile and abandoned. No man would furnish his fellow with the means of drunkenness but such as would steal or rob. And this is its true character. Public opinion has hitherto rendered it a respectable employment.—But public opinion must be changed, and I rejoice that it is changing, and that the future prospects of this Society promise a glorious triumph over the monster intemperance.

But it is not intemperance alone, that should be condemned. All agency whatever in the procuring and use of ardent spirits should be laid under the ban of public sentiment. What has been done should be forgiven; but for the future, ardent spirits should receive no quarter in any shape from the Christian community. They should be laid under a curse as they issue from the distillery; they should be cursed in their transportation; they should be cursed in the store, in the house, and in the field; and wherever found they should be marked as the thing accursed of God and man. This land, that has so long been defiled with the use of ardent spirits, should undergo a general lustration, and be purified from the plague. It will take years to wash away the stain and restore it to its original purity. But, Sir, it can be done, and I believe it will be done. It is at this moment in the power of the temperate part of the community to put an end to the intemperance of the day. Within one year this *may* be accomplished; and is it not desirable that it

should be? Will any one refuse to lend his aid in this sacred cause? From this moment let every temperate man abandon the distilling, sale, and use of spirits, and intemperance will cease. Let the temperate but forsake the use of such liquors, and the trade will be discontinued. It is the temperate that support the intemperance of the land, and on them rests the responsibility of this cause. It is the countenance which they give to the trader that upholds him in respectability, and enables him to sell to the drunkard. It is the temperate that supply the intemperate. No man would carry rum into the country for the drunkard alone. No man would engage in a trade that none but drunkards would support. No man could maintain a business for which they were the only customers. It would end in the ruin of his character and fortune. Let then the temperate cease buying, and the intemperate will become reformed from necessity.—On them therefore rests this awful responsibility. For them it remains to decide whether this land shall continue to suffer all the wretchedness and woe which this vice has caused, or whether it shall be relieved from the horrors and the guilt of intemperance. For them it remains to say whether intemperance shall end with the present generation of drunkards, or whether it shall survive to sweep away their children and their children's children, to the end of time. And will they not decide this question? Will they not save themselves and their offspring from the horrors as it were of the second death? Let this age be distinguished as the age of a reformation from the use of ardent spirits, and we shall have acquired, for our children, a triumph as important and glorious as was the triumph of our fathers in their struggle for independence.

But, Sir, public sentiment is not changed in a moment. The interests, habits and pleasures of a large part of the community are concerned in the continuance of the use of strong drink. It is a reformation too important to be accomplished without labor. The discontinuance of the slave trade was a work of time; and the reformation which we seek must be a work of time.

But, Sir, there is a part of the community who ought to be enlisted in this holy work, and the very profession

which they make should have found them prepared for this sacred enterprise. But from the church arises one of the most formidable obstacles to the success of this cause. In the church are found at this moment some of the strong holds of opposition. They cling to their bottles with all the perseverance of martyrs, and they seem never to have learned the doctrine of the cross. They cannot imagine that it is their duty to deny themselves a gratification for the sake of accomplishing the reformation of the world.—They seem to have overlooked the very spirit of that religion which they profess to venerate. Sir, I believe if the church were engaged as a body in this cause, the present generation would live to see its final triumph. But the church sleeps on this subject, as if it would never awake. I know not how far this is true, but so far as my acquaintance extends, a large proportion of professing Christians have lent us but little aid, and large numbers are the decided and open advocates of ardent spirits. They seem willing to entail upon their children all the evils of intemperance, for the gratification which spirituous liquors afford them. But they must awake and come forward as a body, and lend the power of religion to arrest the progress of this mighty evil.

We need Luthers to accomplish this, and God will give us Luthers in this cause. He will,—he has raised up men who will preach temperance and abstinence too; “though devils are combined against them, thick as the tiles on the houses.” Does the Christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and while his prayers are ascending to heaven is he spreading the plague, that poisons the heart and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from funds which he has collected as the wages of drunkenness,—and does he believe the God of heaven will smile on the labors of him who is supported by food taken from the mouths of the children of the intemperate, for the drink that destroys them? While he is attempting to teach the heathen the way to heaven, is he binding his own countrymen in chains strong as the bands

of death, and leading them in the road to hell? Is he training them to practices and habits which will as surely bar them from the realms of bliss as though no redemption had been provided for them?

Sir, I venerate the Christian's character, and whenever I find him acting in consistency with the principles of the gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connexion with spirituous liquors in the present state of society to be sinful. Since the way and the only way, to banish intemperance from the earth has been pointed out, it is the Christian's duty to adopt that course, whatever may be the sacrifice, and to disclaim all connexion between rum and religion.

Sir, they cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the Christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means and the only means of effecting a reformation of mankind from intemperance. I believe the time is coming when not only the drunkard but the drinker will be excluded from the church of our God—when the gambler, the slave dealer, and the rum dealer, will be classed together. And I care not how soon that time arrives. I would pray for it as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated by the united band of Philanthropists, Patriots, and Christians throughout the world, as a great and most glorious Jubilee.

APPEAL TO

AMERICAN YOUTH

ON

TEMPERANCE.

[A Premium Tract.]

BY REV. AUSTIN DICKINSON.

To remove a great national evil, the influence of the young is all-important. And the fact, that Intemperance is here sacrificing its thirty thousand victims annually, surely demands their special attention. *They* can, if they please, put an end to this desolating scourge; and that without any sacrifice. Ponder then, beloved youth, the following reasons for abstaining entirely from ardent spirit.

1. *The use of it will do you no good.*—It will not increase your property: no merchant would deem a relish for it essential to a good clerk, or partner in business. It will not invigorate your body, or your mind; for physicians tell us, it contains no more nourishment, than fire or lightning. It will not increase the number of your respectable friends: no one, in his right mind, would esteem a brother or neighbor the more, or think his prospects the better, on account of his occasional use of intoxicating liquor. Nor will it in the least purify or elevate your affections; or fit you for the endearments of domestic life: no parent, should you ask for his daughter, would require you first to become a lover of ardent spirit; for, saith the prophet, wine and its kindred indulgences “*take away the heart.*” Why, then, should a rational, independent being, capable of the purest enjoyment, yield to a custom, in no respect useful; but rather the occasion of countless miseries?

2. Drinking ardent spirit, if it do no good, *is a great and wicked waste.* The use of only a single glass daily, by the ten millions of freemen in the United States, would, in fifty years, at one cent a glass, amount to *eighteen hundred millions of dollars*; a sum abundantly sufficient to supply with colleges, academies, and schools, every city and district of

our country. And yet, according to official returns to government, the amount of ardent spirit annually imported and manufactured in the United States, would far more than furnish a glass daily to each of ten millions; and every body knows, that the average cost to consumers must be more than one cent a glass.

And let it be admitted, that all the time now employed in importing, manufacturing, distributing, and drinking this liquor, might be devoted to other business at least equally productive; and here you have another item of *eighteen hundred millions of dollars wasted*: the simple interest of which, (exceeding one hundred millions per annum,) would be sufficient to support the Christian ministry throughout the nation, to pay all our public taxes, and to carry on great national improvements.

Add to these the enormous expenses of sickness, pauperism, crime, and premature death, occasioned in the same period by ardent spirit, and you have a *third* item of at least *eighteen hundred millions of dollars wasted*:—which would purchase a Bible for every inhabitant of the globe. Any one who has patience to calculate a little, will see that these estimates are far within bounds. And will our sober and intelligent youth, when they know these facts, be instrumental in occasioning such waste?

3. Indulgence in ardent spirit is *offensive to the Giver of all mercies*. It is not a “creature of God”—not a product of nature—but of man’s invention; and of comparatively recent invention; originating, like the Mahomedan imposture, in “the land of robbers.” Had the all-wise Creator deemed it absolutely *necessary* for man, can it be supposed that he would have suffered thousands of years to pass, ere the method of making it was known? Or had He deemed the habitual use of it *good* for man, would He have created him with a disgust for it, which it requires the insidious practice of sweetening and diluting to overcome?

The spirit of the Bible, as well as uncorrupted taste, is in direct hostility to this intoxicating poison. Its uniform language in regard to all such impurities is, *Touch not, taste not, handle not*. He, who hath solemnly said, *Drunkards shall not inherit the kingdom of God*, cannot, surely, look with complacency, even on those who *sip* the polluting cup; and who, by their *example*, encourage others to drink still

deeper in the pollution. Common sense, as well as piety, revolts at the thought.

On the other hand, strict temperance is pleasing to the Most High. Thus it was said of him, who was honored to announce the Savior's advent; "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." In the view of Omniscience, then, true greatness is associated with entire abstinence from this artificial stimulus.

4. The use of spiritous liquor, *has a perverting and debasing influence; and leads to other sensual indulgences; as well as to foul speeches and foolish contracts.* Men excited by this poison, will say things and do things, which in other circumstances they would abhor. They will slander, and reveal secrets, and throw away property, and offend modesty, and profane sacred things, and indulge the vilest passions, and abuse the nearest relatives, and cover themselves and families with infamy. Hence the strict and solemn caution of the Holy Book; "Look not thou on the wine when it is red, when it giveth its colour in the cup: at the last it biteth like a serpent and stingeth like an adder: thine eyes shall behold strange women; and thine heart shall utter perverse things." Those who by gaming or intrigue rob others of their property, and those who allure the "simple" and unsuspecting to the chamber of death and hell, understand this deceitful tendency of ardent spirit. Hence the exhilarating glass is presented as their first enticement. "*Is it not a little one?*" say they, with insidious smile; and so the unwary are "*caused to fall by little and little.*"

"She urged him still to *fill another cup:*
 and in the dark still night,
 When God's unsleeping eye alone can see,
 He went to her adulterous bed. At morn
 I looked, and saw him not among the youths:
 I heard his father mourn, his mother weep;
 For none returned that went with her. The dead
 Were in her house; her guests in depths of hell:
 She wove the winding sheet of souls, and laid
 Them in the urn of everlasting death."

Such is ever the certain tendency, if not always the fatal end of the insidious cup. For, says Solomon, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise." The sentiment is reiterated by Isaiah; "They are out of the way through strong drink;

they err in vision; they stumble in judgment." And One infinitely greater than Solomon or Isaiah, hath said, that *drunkards and adulterers shall go to the same place of torment.*

5. *The habit of drinking once established, it will be extremely difficult, if not impossible, should you live, to break off in more advanced life.* Thus, in this day of reform, and in places where the reformation is very general, there are individuals, even members of churches, so accustomed to drink and to traffic in the poison, that all the remonstrances of conscience, the wailings of the ruined, the authority of God, and the odium of public sentiment combined, cannot now restrain them. In despite of all, they still drink on, and, in some instances, even those sustaining important offices in the church, blush not, in this day of light, to deal out for paltry gain this article of death and perdition! O, could an angel speak to such men, he would thunder with Paul, "*Ye cannot drink the cup of the Lord, and the cup of devils.*" But our business and hope are with the young: Let the youth then, who now turn with shame from such examples of inconsistency and guilt, beware of contracting a habit so *hardening* to the conscience, so *deadening* to the soul.

6. It is a solemn consideration, which must have great weight with such as reverence the Bible, that even *moderate drinking may for ever exclude the saving influences of the Holy Spirit.* Says one, distinguished by his writings and his extensive usefulness as a preacher; "If, while under conviction, a person allows himself to *sip* a little—he is sure to grieve away the Spirit of God." And this testimony, the result of long observation, is in perfect accordance with reason and Scripture. For, (to say nothing of the deadening influence of ardent spirit on the conscience,) unless heaven and hell can work together, God *cannot*, consistently, send his Spirit to *co-operate with that spirit*, which Satan employs, more than any other agent, in fitting men for his service and kingdom: for, "what communion hath light with darkness? and what concord hath Christ with Belial?" and how "can two walk together except they be agreed?" If then "ye know these things," and desire salvation, O, beware of "sinning against the Holy Ghost!"

7. To increase your disgust for ardent spirit, *think how the use of it prevails among the most despised and degraded portions of the community.* Inquire through the city or the

village, for those who are so polluted by vice as to be shut out from all decent society, so changed to the image of the beast, that they cannot be looked upon but with abhorrence; learn their history, and you invariably find, that the bottle has been their familiar companion. Enter their retreats of midnight revelry, and you still find that rum is the all-inspiring divinity among them—that this spirit from beneath seems needful to fit them for the work of their master. And should not the most decided reprobation be stamped upon that, which is always found associated with the lowest state of debasement and crime?

8. Be persuaded to strict temperance by the reflection, *that in the purest state of morals, and in the most intelligent and refined circles, ardent spirit is not tolerated.* Who would not be shocked at the supposition, that this liquor was carried about by the twelve apostles and their Lord! or that it was offered to them at such houses as they found “worthy?” What assembly of divines, feeling the sacredness of their office, would now be found “mingling strong drink?” What select band of students, hoping soon to officiate at the altar of God, before the bench of justice, or in the chamber of affliction, would now call for brandy? What circle of refined females would not feel themselves about as much degraded by indulging in rum, as by smoking or swearing? What Christian church would not be shocked at a proposal for stimulating their social meetings with this noxious spirit? Or what parent, inquiring for an eligible boarding-school, would think of asking, whether his child might there be sure to have the aid of this stimulus? If then ardent spirit cannot be tolerated in the most moral, intelligent, and refined associations, why should it not in like manner be wholly discarded by *individuals*? Why should not the young, especially, of both sexes, keep themselves unspotted, and worthy of a place in the most pure and refined society?

9. Be persuaded to strict temperance, *by a consideration of its happy influence on the health and vigor of both mind and body.* The most eminent physicians bear uniform testimony to this propitious effect of entire abstinence. And the Spirit of inspiration has recorded, *He that striveth for the mastery is temperate in all things.* Many striking examples might be adduced. The mother of Sampson, that prodigy of human strength, was instructed by an angel of God to preserve

him from the slightest touch of "wine or strong drink, or *any* unclean thing." And Luther, who burst the chains of half Europe, was as remarkable for temperance, as for great bodily and intellectual vigor. "It often happened," says his biographer, "that for several days and nights he locked himself up in his study, and took no other nourishment than bread and water, that he might the more uninterruptedly pursue his labors." Sir Isaac Newton, also, while composing his *Treatise on Light*, a work requiring the greatest clearness of intellect, abstained not only from spirit, but from all stimulating food. The immortal Edwards, too, repeatedly records his own experience of the happy effect of strict temperance both on mind and body. And the recent reformatations from moderate drinking, in different parts of the land, have revealed numerous examples of renovated health and spirits in consequence of the change. But not to multiply instances, let any youth, oppressed with heaviness of brain, or dullness of intellect, thoroughly try the experiment of *temperance in all things*, united with great activity, and he will himself be surprised at the happy effect.

10. The habit of temperance, being closely allied to other virtues, *will secure for you the respect and confidence of the best part of the community*, and thus lead to your more extensive usefulness, as well as prosperity and happiness. The youth who comes up to the resolution of entire abstinence for ever, and persuades others so to do, gives evidence of moral courage—gives evidence that he has the power of self-denial—gives evidence of an intellect and moral sense predominating over appetite, and selfishness, and the laugh of fools; and such is the youth whom a virtuous and intelligent community will delight to honor.

11. *Let true patriotism and philanthropy inspire you with an utter abhorrence of this national evil.* A thick fiery vapor, coming up from the pit, has overspread the whole land, and blighted half its glory. Tens of thousands of our citizens, poisoned and polluted by this vapor, and fitted only to dwell in fire, have yearly sunk down into that pit, to weep and lament for ever. Upward of four hundred thousand more, according to calculation, are at this moment groping their miserable way to that same pit, who, but for this pestilence, might have been among our happiest and most respected citizens. A still greater number, of near connexions, are in

consequence covered with shame, weeping, and wo. Ah! who can say, he has no relative ruined by this plague? Three years ago the infection had become almost universal. But God, in great mercy, has inspired his servants to publish the only remedy—ABSTINENCE, TOTAL ABSTINENCE FOR EVER. Great multitudes have already believed, and obeyed, and are now safe from the plague. The remedy is sufficient for the whole world. And, instead of costing any thing, its general application in the United States would be an annual saving of *many millions of dollars*. What youth, then, what child, that loves his country, that loves mankind, will not now co-operate with patriots, and statesmen, and physicians, and divines, and the respected of every name, in applying the remedy? Who does not see its certain efficacy, and the grandeur of the result? Who does not see, that drunkards are all formed by moderate drinking? and that if the young will abstain, all drunkards now living will soon die, and the great national evil be exterminated? What youth, then, is so perverse, so cold to his country's glory, so devoid of philanthropy, that he will not abstain?

While Wilberforce was lifting his voice for the abolition of the slave-trade, three hundred thousands in Great Britain abandoned the use of sugar. And when our patriot fathers resisted foreign taxation, hundreds of thousands in this land renounced the use of tea. And could they thus abstain from things agreeable and innocent, because they hated oppression? and is there a patriot youth, who will not openly renounce that which poisons alike both soul and body, and inflicts both temporal and eternal bondage?

Were a foreign despot now landing great armies on our shores, and threatening to enslave the whole country, every youthful bosom would swell with indignation, every sword be unsheathed, and every bayonet pointed. And will you not combine to arrest the more cruel despot, Intemperance, who murders nearly all his prisoners, whose vessels are continually entering our ports, whose magazines of death are now planted in all our villages, and whose manufactories, in the very midst of us and throughout the land, are like "the worm that dieth not and the fire that is not quenched?"

Were all who have the past year been found drunk in the land, now collected in one place, they would make a greater army than ever Bonaparte commanded. And yet those now

on the road to drunkenness would make a vastly greater army still. And these too, with myriads more that will come on in the same track, unless some patriot band interpose and rally the nation, are nearly all destined for slaughter, and for the world of wo.

Were one half the amount of liquid fire, that is swallowed annually by that army of drunkards, collected in one great lake, it would be more than large enough for all of them to swim in. And yet a vastly greater quantity is swallowed by the more numerous and more dangerous army of *moderate* drinkers.

Were those thirty thousand victims that annually descend to the drunkard's grave, cast out at once into an open field, they would cover five acres of ground with their putrifying carcasses. And yet far greater numbers are slain by the insidious practice of moderate drinking.

Were the thousands of distilleries and manufactories of the poison, that are now at work day and night in our land, placed in one county, they would blacken all the surrounding heavens with their smoke; and render that blackness still more terrific by the gleaming of their midnight fires.*

Could all the oaths, obscenities, and blasphemies, which ardent spirit occasions every hour, be uttered in one voice, it would be loud as "seven thunders."

And my young friends, are those armies of drunkards, and that lake of fire, and those rotting carcasses of the slain, and those ever-burning manufactories, and those oaths and blasphemies in the ear of God, less appalling to humanity—less stirring to patriotism—because they appear everywhere throughout the land? Shall there be no general burst of indignation against this monster of despotism, and cruelty, and wickedness, because he has *insidiously* got possession of the country, instead of coming in by one bold invasion? Shall he now with his legions march openly through the land, and plant his engines, and forge his chains, and insult the Heavens, and strew the earth with desolation? Or shall he not rather, by universal consent, be arrested—when it can be done without cost, and with infinite gain?

It must not be forgotten here, that in nearly all the

* As early as 1815, according to the Hon. Timothy Pitkin's Statistics, there were in the United States, *thirty eight thousand five hundred and thirty* distilleries!!

States, every male drunkard, of proper age, is a voter; and has equal power in the elective franchise with the most elevated citizen. Nor can it be concealed, that thousands of votes are every year purchased by this poison. Nor must it be forgotten, that, should intemperance increase for fifty years to come, in the same ratio that it did for twenty years previous to eighteen hundred and twenty six, about one third of our voters would be drunkards; and probably half the remainder somewhat intemperate. What then would be the character of our beloved Republic? What a spectacle would she present to surrounding nations! and how would she appear in the pure eye of Heaven!

But should the tide of intemperance still roll on, and, with the population, increase in the same ratio for *eighty* years, a *majority* of our voters would be drunkards; and our population then amount to AN HUNDRED MILLIONS. Who then could rally the nation, and turn back the burning tide? Or who could govern the maddening multitudes, and save our ship amid the raging of such a sea of fire?

It is not a vain thing, then, that patriots and philanthropists have waked up to this subject. Their trumpet should thrill in thunders through the land; and in tones of redeeming mercy, should urge *all the young* to save themselves and their children. *These* can, if they will, cause the river of abominations to be dried up; and the pure river of God to flow in its place.

It is obvious, that if this great evil were wholly done away, human nature generally would assume a much higher character. Pure intellectual and moral stimulus would take the place of that which is low, sensual, and devilish. Better health, better temper, loftier intellect, and more expanded benevolence would everywhere appear. Men, instead of sinking below brutality itself, would be rising in knowledge and purity, and striving to "be perfect, as their Father in heaven is perfect."

It is obvious, likewise, that Providence has great and happy events to be accomplished by the younger portions of this and our parent nation. Unto them, especially, are revealed those oracles which declare, "Instead of the fathers shall be the children, whom thou mayest make princes in all the earth." And already do I see, in the silent kindling and expanding of unnumbered minds, the presage of a moral

earthquake, that will prostrate every despotic throne, and "every high thing that exalteth itself against the knowledge of God." Millions, trained in Sabbath-schools and kindred institutions, will soon be "sanctified through the truth;" and then "great will be the company of those that publish it." Sound in body and mind, and quickened by the Spirit of Heaven, they will be "mighty, through God, to the pulling down of strong holds." The best talent in every department of life will then be put in requisition for the highest interests of man.

Who then of the rising race, is so dull, so dead to generous feeling, so deaf to the voice of Providence, so blind to the beauty of moral excellence, that he will not now aspire to some course of worthy action? And what parent that loves his child, will not exult to see him aiming at the highest usefulness, honor, and blessedness, of which he is capable? Let this motto, then, be inscribed on every dwelling; **HE THAT STRIVETH FOR THE MASTERY IS TEMPERATE IN ALL THINGS.**

Can any father or mother still encourage the young to drink in the poison? Such a *mother* there cannot be. And if there be a father, whose "breath is corrupt," and who, to keep himself in countenance, insidiously poisons his children also, God will most assuredly curse him; a reformed community will despise him; and his own dear offspring may yet turn upon him, in agony, and curse him for ever. "*Wo to that man by whom the offence cometh.*"

Nor let any parent rest satisfied with merely exerting no *bad* influence upon his child. He is bound by the authority of Heaven to exert directly a *good* influence. When it is said by the Most High, "that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him," it is immediately added, "For I know him that he will *command* his children and his household after him, and they shall keep the way of the Lord." And when again, by his servant Moses, God recounts his great mercies, and portrays his coming vengeance on the violators of his law, in the most glowing language ever addressed to any nation; he solemnly adds; "Which ye shall *command* your *children* to observe, to do all the words of this law; for it is not a vain thing for you; because it is your life."

Let every parent, then, who would redeem this nation from intemperance, and make her great and happy, "the joy of the whole earth," not only "abstain from all appearance of evil," but, like "the father of many nations, command *his children and his household after him.*"

One word in relation to signing a *united pledge* for abstinence. As it respects yourself, it will be deciding the question, once for all, and thus supersede the necessity of deciding it a thousand times, when the temptation is offered, and when you may not be in circumstances so favorable to a correct decision. It will moreover supersede the pain of a perpetual *warfare* with appetite and temptation. And, as it respects others, of feebler minds and stronger appetites, your explicit *example* and influence may be immeasurably important. Multitudes may thus be secured to a life of entire abstinence, and some reclaimed from drunkenness, who, but for this pledge, would never have had the requisite courage and firmness. Your influence may thus extend indefinitely, on the right hand and on the left, and down to future ages. And by such united efforts, great multitudes which no man can number, will be saved from a life of wretchedness, a death of infamy, and an eternity of blasphemy and wo.

Does any youth now say, *he* will unite in no pledge, because *he* is in no danger. Ah! you *may* be in imminent danger, which you do not see. But suppose *you are safe*; have you then no *benevolence*? Think how many a bosom must this very night be wrung with agony, over a drunken husband, or father, or brother! And have you no *pity*? Is your heart made of *iron*? Think how many millions of hopes for both worlds are suspended on the issue of the Temperance Cause. And will you do nothing to aid its speedy triumph?

Do you say, your influence is of no account, because you are small, or young, or poor? It was one poor man that saved a "little city," when "a great king besieged it." Another poor man saved a "great city," when the anger of Jehovah was kindled against it. Small as you may think yourself to be, you are accountable to God and your country; and your finger may touch some string that will vibrate through the nation; your prayer may "move the hand that moves the world."

But are you conscious of possessing some influence? and have you a tongue to speak? Then rally the circle of your acquaintance, and enlist them in the sacred cause. And do you *gain* a little by abstinence? Then *give* a little to extend the saving influence. What youth cannot spare six cents, to procure as many Tracts; and perhaps to reclaim as many families? And who can estimate the endless influence of those families?

But do you inherit *wealth*? Then speak by ten thousand tongues—send winged messengers through the city, the country, the town, the village, the harbor—and hope for your reward in that world, where, saith the Scripture, “neither thieves, nor *covetous*, nor *drunkards*, nor revilers, nor extortioners, nor *any thing that defileth*, or worketh abomination, shall ever enter.”

I cannot close without just alluding to results, which must quickly follow, should the reformation, now in progress, be triumphant through the land. O, could the men, who first conceived the enterprise of freeing this great nation from intemperance, behold the object accomplished, as it were in a day, they would then feel, and the nation would feel, that nothing desirable is too hard to be undertaken. They would at once inquire, what other great evil needs to be removed, and *speak the word*, and with God’s blessing *it would be done*. Reformation would thus follow reformation, till this whole land should become “a mountain of holiness,” blooming all over with “trees of righteousness.”

Meanwhile, other portions of the human family, beholding what Christian freemen can do, would emulate our bright example, and nation after “nation be born in a day.”

Rise, then, ye young hope of your country and the world; exhibit one general combination of moral courage, intelligence, and purity; and, with corresponding effort, say to the whole earth, *that the hour of her redemption is come*.

Happy! thrice happy ye! who may thus have the honor of dashing away for ever the cup of drunkenness, and washing this foul stain from our country’s glory. Happy the generation! who may rise up instead of the fathers, and, like the rainbow above the retiring cloud, reflect from one end of the earth to the other, the glories of a millennial Sun.

END.

Price 12 mills single copy, or \$1 20 a hundred.

PARALLEL
BETWEEN
INTEMPERANCE
AND THE
SLAVE-TRADE.

BY HEMAN HUMPHREY, D. D.
PRESIDENT OF AMHERST COLLEGE, MASSACHUSETTS.



“Drag me, bound and bleeding, if you will, from my blazing habitation—but—O bind me not to a rack, where I can neither live nor die under the torture.”—P. 10.

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A PARALLEL, &c.



THERE is a domestic tyrant now traversing the fairest districts of our country—consuming its young and vital energies ; treading down the blossom of its hopes ; undermining its free institutions ; setting at defiance all its authorities ; multiplying engines of torture ; fencing off grave yards, and breathing pestilence upon every acre of our goodly heritage. This man-devouring shape,

“ If shape it may be called, which shape has none,
“ Distinguishable in member, joint, or limb,

— — — — —
“ Fierce as ten furies, terrible as hell,

is INTEMPERANCE. “ Other lords have had dominion over us,” but here is the very Nero of the horrid dynasty, and we must dethrone the despot, or we are lost. If we sit still but a little longer, and look quietly on, while this scourge is raging like a tempest of fire in all our borders, the fourth of July will indeed come ; but we shall have no independence to celebrate. Our liberties will exist only in the song of the drunkard. *Fuit Illium*, (that THEY WERE,) will be written upon all the monuments of our glory.

I have long thought, that, in this state of things, a great advantage might be gained by comparing intemperance with some other terrible scourge of humanity which has fallen under deep and universal reprobation. Such a scourge is the African Slave-trade ; and the position which I mean to take is this, *that the prevalent use of ardent spirits in the United States, is a worse evil at this moment than the slave-trade ever was in the height of its horrible prosperity.*

The bare mention of the slave-trade is enough to excite indignation and horror in every breast that is not twice dead to humanity. The wretch who should be accessory to a foreign traffic in human flesh, and sinews, and torment, would be branded with eternal infamy, if not hunted as a monster from the face of civilized society. And yet, I repeat it, *intemperance is worse than the slave-trade—is*

heavier with wo, and guilt, and death—both being “laid in the balances together.”

The principal ingredients of suffering and crime in the slave-trade, are, the infernal ambush—the midnight attack and conflagration of peaceful villages—the massacre of helpless age and imploring infancy—the stripes, and manacles, and thousand unutterable cruelties inflicted between the place of capture and embarkation—the horrors of the middle passage—the shambles prepared for the famine-stricken survivors on a foreign shore—the separation of husbands and wives, mothers and children, under the hammer and branding-iron—the mortality of *seasoning*, amid stripes, and hunger, and malaria:—to which must be added, the dreadful accumulation of heart-breaking remembrances and forebodings, incident to a state of hopeless bondage of themselves and their posterity, in a strange and hated land.

And can any thing be worse? Can any guilt, or misery, or peril, surpass that of the slave-trade? Yes, I answer, intemperance in the United States is worse, is a more blighting and deadly scourge to humanity, than that traffic, all dripping with gore, which it makes every muscle shudder to think of.

First; look at the *comparative aggregate of misery*, occasioned by the slave-trade on one hand, and intemperate drinking on the other. The result of this comparison will obviously depend upon the number of victims to each, the variety, intensity, and duration of their sufferings, bodily and mental; together with the degree and extent to which their friends and relations are made to suffer on their account. I am aware that the parallel does not admit of mathematical precision; neither does the nature of the argument require it.

To begin, then, with the *number* of victims on both sides, as nearly as it can be ascertained. According to Mr. Clarkson, and other good authorities, not far from 100,000 slaves have been shipped from the coast of Africa in a single year. This was the estimate for 1786; and of these, about 42,000 were transported in British vessels. The period in question, however, was one of the most afflictive and disgraceful activity; when the English, French, Dutch, Portuguese, and Danes, seemed most eagerly to vie with

each other in driving the infernal traffic. Probably, the average shipment of slaves for twenty years, immediately preceding the act of abolition by the British Parliament, may have ranged from *seventy to seventy-five thousand*. What proportion fell to our share it is difficult, perhaps impossible, to determine. But when it is considered how many other great markets were then open, we can hardly suppose that more than 25,000 were consigned to the United States. My own belief is, that the average did not exceed 20,000; but, to make the case as strong as it will bear against the slave-trade, let the number be raised to 30,000; making an aggregate of 150,000 in five years, or 300,000 in ten years. What a multitude of men, women, and children, to go into captivity, and wear the yoke of slavery for ever!

But we must follow these miserable beings a step further, and inquire for them in the bills of mortality. According to the most authentic estimates which I have been able to find, the number of deaths, during the middle passage; varies from *six to fifteen* per cent. In some extraordinary cases it has gone up to *thirty*, or even higher. But the average, taking one year with another, may be put down at ten, or twelve deaths in a hundred, before the slaves reach the great shambles, to which, like beasts of burden, they are consigned. Suppose, then, that our share in the infamous traffick cost from *three to four* thousand lives annually in the middle passage, and from *eight to ten* thousand more in the two first years of servitude. This, indeed, must have been, considering the cause of it, a most horrible mortality.

But let us inquire whether at least as many thousands are not now enslaved and destroyed by a more ruthless enemy of happiness and of life. According to the recent calculations of Mr. Palfrey and others, which I believe an exact census would more than verify, *thirty-six thousand* new victims are yearly snared, and taken, and enslaved by strong drink. *Thirty-six thousand* perish by the hand of this fell destroyer, and of course it requires an equal number of fresh recruits to keep the drunkard's knell still sounding through the land.

The parallel, then, as nearly as it can be ascertained, stands thus. Shipment of slaves. say in 1786, from *twenty-*

five to thirty thousand. Brought into a worse bondage, by intemperance, in 1828, *thirty-six thousand.* Deaths by the slave-trade, from *ten to fifteen thousand*—by ardent spirits, *thirty-six thousand!* Thus, where the slave-trade opened *one* grave, hard drinking opens *three.*

Again; as intemperance holds this “bad pre-eminence” over the slave-trade in point of *numbers*, so I am persuaded it does in the aggregate of human *miser*y which it inflicts.

Go, then, with me to that long-abused continent, where the first act of this infernal tragedy is acted over every month, and you will gain some faint idea of the atrocities which it unfolds. In that thicket crouches a human tiger; and just beyond it you hear the joyous voices of children at their sports. The next moment he springs upon his terrified prey—nor sister nor mother shall ever see them more. On the right hand you hear the moans of the captive, as he goes bleeding to his doom; and on the left, a peaceful village flashes horror upon the face of midnight; and as you approach the scene of conflagration, you behold the sick, the aged, and the infant, either writhing in the fire where they lay peacefully down; or, attempting to escape, you see them forced back into the flames, as not worth the trouble of driving to market. And then, O what shrieks from the bursting hearts of the more unhappy survivors! What agonies in the rending of every tie! What lacerations, what fainting, what despair, wait on every step, and afflict the heavens which light them on their way to bondage! How many would die, if they could, before they have been an hour in the hands of those incarnate dæmons who are hurrying them away!

Shall I attempt to describe the horrors of the *middle passage*—the miseries which await these wretched beings in crossing the ocean? I have no pencil, nor colors for such a picture. But see them literally packed alive, by hundreds, in a floating and pestilential dungeon—manacled to the very bone, under a treble-ironed hatchway—tormented with thirst, and devoured by hunger—suffocated in their own breath—chained to corpses, and maddened by despair to the rending of all their heart-strings. See mothers and young girls, and even little children, seeking refuge in the caverns of the deep, from the power of their tormentors; and not to be diverted from their purpose by

the hanging and shooting of such as have failed in similar attempts. Behold the sick and the blind struggling amid the waves into which avarice has cast them, and shrieking, in the jaws of the shark, for the unpardonable crime of having sunk under their tortures, and lost their marketable value on the voyage. See them headed up in water-casks, and thrown into the sea, lest they should be found and liberated by the merciful cruiser.

The foregoing is a mere extract from the blood-stained records of the slave-trade. Who then will undertake to sum up the amount of human misery which is wafted by the reluctant and wailing winds upon the complaining waters, to be chained and scourged, to pine and die in the great western house of bondage?

But while intemperance mixes ingredients equally bitter in the cup of trembling and wo which it fills up to the brim, it casts in others, which the slave-trade never mingled—for it fetters the immortal mind as well as the body. It not only blisters the skin, but scorches the vitals. While it scourges the flesh, it tortures the conscience. While it cripples the wretch in every limb, and boils away his blood, and ossifies its channels, and throws every nerve into a dying tremor, it also goes down into the unsounded depths of human depravity, and not only excites all the passions to fierce insurrection against God and man, but kindles a deadly civil war in the very heart of their own empire.

Who can enumerate the diseases which intemperance generates in the brain, liver, stomach, lungs, bones, muscles, nerves, fluids, and whatever else is susceptible of disease, or pain, in the human system? How rudely does it shut up, one after another, all the doors of sensation; or, in the caprice of its wrath, throw them all wide open to every hateful intruder! How, with a refinement of cruelty almost peculiar to itself, does it fly in the face of its victims, and hold their quivering eye-balls in its fangs, till they abhor the light and swim in blood!

Mark that carbuncled, slaving, doubtful remnant of a man, retching and picking tansy before sunrise—loathing his breakfast—getting his ear bored to the door of a dram-shop an hour after—disguised before ten—quarrelling by dinner time, and snoring drunk before supper. See him next morning at his retching, and his tansy again; and, as

the day advances, becoming noisy, cross, drivelling, and intoxicated. Think of his thus dragging out months and years of torture, till the earth refuses any longer to bear such a wretch upon its surface, and then tell me, if any Barbadian slave was ever so miserable.

But who is this that comes hobbling up, with bandaged legs, inflamed eyes, and a distorted countenance? Every step is like the piercing of a sword, or the driving of a nail among nerves and tendons. And what is the cause? The *humors*, he tells us, trouble him; and though he has applied to all the doctors far and near, he can get no relief. Ah, these wicked and inveterate humors! Every body knows where they came from. But for the bottle, he might have been a sound and healthy man. He may live as long, possibly, as he would in a sugar-house at Jamaica; but to grind more miserably in the prison which he has built at his own expense, and in manacles which his own hands have forged.

Look next at that wretched hovel, open on all sides to the rude and drenching intrusion of the elements. The panting skeleton, lying, as you see, upon a little straw in the corner, a prey to consumption, was once the owner of yonder comfortable mansion, and of that farm so rich in verdure and in sheaves. He might have owned them still, and have kept his health too, but for the love of strong drink. It is intemperance which has consumed his substance, rioted upon his flesh and his marrow, and shortened his breath, and fixed that deep sepulchral cough in his wasting vitals. Was ever a kidnapped African more wretched in his Atlantic dungeon? But your sympathies come too late. Perhaps you sold him the very poison which has brought him to this—or it went out sparkling from your distillery to the retailer, and thence into the jug, half concealed by the tattered garment of the victim, as he carried it home to his starving family.

Go next to the almshouse, and tell me whether you recognise that dropsical figure, lingering, from week to week, under the slow torments of strangulation. How piercing are his shrieks, as if he was actually drowning. He was once your neighbor, thrifty, reputable, and happy—but he yielded to the blandishments of the great destroyer. He drank, first temperately, then freely, then to excess, and finally,

to habitual inebriation. The consequences are before you. The swelling flood in which he catches every precarious breath, no finite power can long assuage. The veriest wretch, chained and sweltering between decks in a Portuguese Guineaman, is not half so miserable.

Leaving him to be cast a wreck by the angry waters upon the shore of eternity; enter that hut, toward which a solitary neighbor is advancing with hurried steps. There a husband and a father is supposed to be dying. The disease is *delirium tremens*. Every limb and muscle quivers as in the agonies of dissolution. Reason, having been so often and so rudely driven from her seat by habitual intoxication, now refuses to return. Possibly he may be relieved, to stagger on a little further into his ignominious grave; but who that is bought and sold, and thrown into the sea, for the crime of being sable and sick, suffers half so much as this very slave?

In passing the Insane Hospital, just look through the grated window, at the maniac in his strait-jacket—gnashing his teeth, cursing his keepers, withering your very soul by the flashes of his eye, disquieting the night with cries of distress, or more appalling fits of laughter. Here you see what it is for the immortal mind to be laid in ruins by the worse than volcanic belchings of the distillery, and what happens every day from these Tartarean eruptions.

“Who hath wo? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.” Strong drink may exhilarate for a moment, but “*at the last it biteth like a serpent, and stingeth like an adder.*” And can any slave-torture be more excruciating than this? Glance your eye once more at the poor African captive—trace his bloody footsteps to the ship—let your sympathies all cluster round the sufferer in the middle passage, so proverbial for its horrors—follow him thence to the plantation, and thence, through years of toil and pain, to his refuge in the grave. Then look again at the self-immolated victim of intemperance—hobbling—ulcerated—bloated—cadaverous—fleshless—every nerve, and muscle, and sensitive organ of his body quivering in the deadly grasp of

some merciless disease, occasioned by swallowing the fiery element. Follow *him*, too, through the *middle passage* from health, and freedom, and happiness, to all the woes of habitual intoxication ; and thence through scenes of the most grinding and crushing bondage that ever disgraced and tortured humanity, to his final rotting-place, and tell me which of these slaves suffers most.

Shall I speak of *shame*, as prolific of mental suffering ? What has the manacled and starving captive done to be ashamed of ? He fought for liberty as long as he could, or he fled from bondage with his utmost speed. But look at the intemperate man. No one can become a sot and a reprobate without suffering extreme mortification, especially in the early stages of his downward course. Indeed the veriest drunkard, even when half intoxicated, evidently despises himself from the bottom of his heart. A hundred times in a year does he wish himself dead, from mere self-contempt. From the public gaze, as you have often seen, he tries to skulk away to some horse-shed, or other place of concealment. For days together, after a debauch, he shuts himself up to brood over his degradation ; and when, at last, he ventures out, how does he shrink from the glance of every eye, and glide along by the wall, or under the fence, like a sheep-stealer !

In a still more vital point, the parallel entirely fails ; for the suffering is all on the side of intemperance. Whatever *bodily* torture the slave may be compelled to endure, he has a clear *conscience*. He did not sell himself. He never lacerated his own flesh, nor plucked the bread out of his own mouth. Poor and half naked, indeed, he is, but not by his own fault. In bondage he must wear out his life, but he did not forge and rivet his own chains, nor thrust himself into the dungeon which conveyed him to market. If his parents died with grief after he left them, he was not the guilty cause of it. If his wife has sunk down by his side, with a broken heart, gladly would he have saved her, if he could. If his children are as wretched and hopeless as himself, it is not through his voluntary agency. Of all this guilt he stands acquitted at the bar of *conscience*.

But how is it with the bond-slave of intemperance ? What tormentor was ever so fierce and relentless as a

guilty conscience? She charges him with the meanness of driving himself to market—of selling his own flesh and blood, for nothing, to the most cruel master—of *buying*, and, when his money is gone, *begging*, the privilege of being a slave. She upbraids him with the guilt of wasting his property, sacrificing his health, blasting his character, destroying his usefulness, disgracing his friends, violating his conjugal vows, entailing poverty and infamy upon his children, and ruining his own soul. When thus maddened by her whip of scorpions, he flies to his cups for relief, she but intermits her tortures to renew them the first moment that returning reason brings him within her reach, and scourges him back again to the very brink of desperation. Again he plunges, deeper than ever, in the oblivious flood, and again emerges, to feel the dreadful renewal of her stripes, and perhaps the next moment to rush into a burning eternity.

She knows how to make her terrible voice heard even in the midst of his revelry. She enters before him into his sick chamber, with thorns for his pillow—takes her stand by his bed-side, on purpose to terrify him with her awful forebodings and rebukes; and when the king of terrors comes, she anticipates his entrance into the dark valley, that she may there haunt his soul with undying horrors. Now what, I pray you, is African slavery, in its most terrific forms, compared with this? The mere sting of an insect, compared with the fangs of a tiger—the slight inconvenience of a ligature, contrasted with the crawling and crushing folds of the Boa Constrictor. Drag me, bound and bleeding, if you will, from my blazing habitation—thrust me half dead into the fetid hold of any slave-ship—sell me to any foreign master—doom me to labour in any burning climate—set over me any iron-hearted driver—load me with any chains, and compel me to toil night and day in any sugar-house;—but deliver me not over to the retributions of a conscience exasperated by the guilt of intemperance! O bind me not to a rack where I can neither live nor die under the torture!

Again; it is demonstrable that intemperance inflicts *more misery* upon the immediate friends and relatives of its victims in this country, than was ever caused in Africa, by our participation in the slave-trade. I have alluded

already to the cruelty of the lucre-bitten prowler, in sending down multitudes of parents, sorrowing, and childless, to their graves; and to the bloody conflagration in which the helpless perish, at the moment when their dearest friends are swept into hopeless captivity. But, to say nothing of the keener sensibilities of a civilized than of a savage state, can it be doubted, that the anguish occasioned by the intemperance of husbands, sons, and brothers, is more acute, or that it afflicts a still greater number of families? When you have poured out your sympathies over a sorrowing mother, and her half-starved children, whose husband and father is pining in western bondage, enter the forlorn habitation of the thrice widowed mother of a drunkard's offspring. Or when you have wept with that aged pair, on the slave-coast, whose only son has just been carried off by the ruthless man-stealer, come home to America, and see the only prop of once doting and now aged parents, falling intoxicated and blaspheming, over the threshold of their door; and tell me whose breach is widest, whose sorrows spring from the deepest fountain? Much as I love my children, let them all grind in chains till they die, rather, infinitely, than become the slaves of strong drink. And if intemperance pours such wormwood and gall as this into the hearts of *four-hundred thousand* families, (and this is probably a moderate estimate,) what must be the mighty aggregate of misery which sends up its ceaseless groans to heaven from every part of the land!

Secondly, as intemperance holds a dreadful preponderance over the slave-trade, in the *sufferings* which it occasions, it is still more pre-eminent in the *guilt* with which it is stained. The criminality of trading in human flesh cannot, indeed, be computed. But in this guilt the slaves themselves had no participation. And probably not twenty thousand of our citizens were ever, either directly or indirectly, concerned in it at any one time. Whereas, in the case of intemperance, every slave is a criminal; and *two hundred thousand*, at least, are chargeable with all the guilt which is involved in wasting property, throwing away influence and reputation, abusing reason, rending asunder allied heart-strings, and kindling up fires which will burn to the lowest hell.

Can it be so criminal in the sight of heaven, then, for

ten or twenty thousand persons to hunt, and enslave, and kill the poor black men, as for two hundred thousand white men, to enslave, and torment, and kill, not only themselves, but their parents, sisters, wives, and children? If the guilt of the twenty thousand is crimson, what must that be of the *ten times twenty* thousand? If the sins of the former were *legion*, who will undertake to number those of the latter?

Thirdly; intemperance is, beyond all comparison, more destructive to the *souls* of men than the slave-trade. Diabolical as this traffic is, it seals not up the Bible, nor blots out the Sabbath, nor removes men from the "house of God and the gate of heaven." It hardens not their hearts. It sears not their consciences. They are not more likely to lose their souls in America, than they would have been in their native country.

But how much more terrible are the effects of intemperate drinking, upon the character and destiny of men, born and educated in a Christian land! If there is any evil which hardens the heart faster, or fills the mouth with "cursing and bitterness" sooner, or quickens hatred to God and man into a more rapid and frightful maturity, I know not what it is. And if there is on this side of the nether world, a broader seal of perdition than the confirmed drunkard has burnt in upon his own visage, I know not where to find it. Look at him as he was, and as he is. Once the law of kindness dwelt upon his tongue, and the social affections had their home in his bosom. He kept the Sabbath, read his Bible, instructed his children, went regularly to the sanctuary, and was, at times, "almost persuaded to be a Christian." But the fell destroyer came, disguised, at first, in cordials and sparkling holiday pledges, and side-board hospitality. Yes, the destroyer came, and dried up the fountain that diffused gladness around him, and kindled every malignant and wrathful element of depravity into a raging conflagration, and converted his throat into an open sepulchre, and banished the Scriptures from his sight, if not from his dwelling, and estranged him from God's house, and incased his heart in adamant, and launched him upon that headlong torrent which thunders down into the bottomless abyss. "Be not deceived. Neither

fornicators, nor idolaters, nor adulterers, nor *drunkards*, shall inherit the kingdom of God."

Fourthly ; our free institutions are more endangered by the love of ardent spirits, than they ever were by the slave-trade, or than they now are by the existing slavery of the south. No true and enlightened patriot can think, without deep solicitude, of the jeopardy which originated in stealing, buying and selling, and consuming, human merchandise. Even the quiet servitude of two millions of people is a sleeping volcano, within the reach of whose smothered fires nothing can be entirely safe.

But how much more is to be feared from *two hundred thousand* veterans in the army of intemperance—not confined to any particular section or district of the United States, but quartered upon every town, and village, and settlement, in the nation ! We encounter these mercenaries, in their uniform, wherever we go : and the power which they wield over the destinies of the country is tremendous. They are always found at the polls, and often stand as centinels over the ballot-boxes. They choose our rulers, and are chosen themselves to govern us. They find their way not only into the inferior legislative assemblies, but into the grand council of the nation. We meet them at the bar, in the jury-box, and even on the bench. They steal into the church of the living God ; and, how shall it be spoken ! the sacred desk itself cannot be effectually closed against them.

Is religion any thing more than a name ? Do our institutions rest upon the virtue and intelligence of the people ? Does every thing depend upon the purity of the elective franchise ? Is almost every drunkard an elector ? What, then, must the end of these things be ? This question may be promptly answered without a prophet's ken. If intemperance should increase as it has done, and go on to corrupt the public morals, and set the laws at defiance, our government cannot stand. Its death-warrant is only waiting for the proper signature, and may shortly be read on the *fourth of July*. A sober people may possibly be enslaved ; but an intemperate people cannot long remain free. They must have a master to measure out their rations, and keep them in awe at the point of the bayonet. And if the emblems of liberty are ever to be torn from our

nantly refuse to make hand-cuffs and iron collars for men and women of another continent, persevere in making a liquid poison, which is productive of far greater mischief and suffering to his own countrymen?

In the fourth place; if intemperate drinking is pregnant with more guilt, and misery, and political danger than the slave-trade ever was, how can it be right to retail spirits as a common beverage? Who is there, that, for the sake of a small and precarious profit, would burden his conscience with the guilt, and his character with the reproach of supplying the dealers in slaves with staples, and fetters, and ring-bolts, and padlocks, to carry on the accursed traffic? Can any man justify himself in dealing out strong drink to his customers, by the plea, that they *will* have it, and if he refuses, somebody else will supply them and take the profits? This very argument was strenuously urged in the British Parliament, against the abolition of the slave-trade. The demand, it was said, exists. The Colonies *must* and *will* have more slaves. If we relinquish this important branch of commerce, our rivals will carry it on, and reap all the advantage. Would any British statesman use this argument now?—"If we do not steal, and buy, and sell, and manacle human flesh and blood, under a little darker skin than our own, other nations will do it, and enrich themselves by the trade!" Would any enlightened and conscientious man in the world now reason in this manner?

But how, if the evils of intemperance are greater than those of the slave-trade, can any man permit himself to encourage the former, by dealing in spirituous liquors, while he would shrink from every participation in the latter, with the utmost abhorrence? I trust in God that the time is near, when our patriotic and conscientious merchants will no more vend ardent spirits, and pour out these streams of fire upon a suffering community, than they would sell arsenic by the pound, or retail hogsheads of nitric acid for the daily use of our families—when a respectable tavern-keeper will no more think of waiting and bowing in his bar, with a sparkling array of labelled decanters behind him, and the "black and blue ruin" before him, than of turning auctioneer in a Brazilian slave-market—and when no man of a decent character will any sooner stand

and mix liquors in a dram-shop, than he would use a red-hot branding-iron to fix the indelible stamp of servitude upon the flesh of a child.

In the fifth place ; if intemperance is more afflictive and disgraceful to humanity than the slave-trade, who can justify himself even in the moderate use of strong drink ? Would those respectable and influential men who drink sparingly, lend the weight of their example, for a moment, to perpetuate the slave-trade, supposing it had not yet been abolished ? Would they go into the market and buy at all ? Would they tell us, that, much as they abhor a whole-sale traffic in human flesh, they see no harm in *trading a little* ; and that nobody can be comfortable without a *few slaves* ?

But wherein does this materially differ from what is so often and so gravely urged in favor of moderate drinking ? The man who takes his scanty rations, is extremely temperate in comparison with many others, it is true—for where *they* purchase gallons, *he* only fills his small decanter once or twice. What he does consume, however, is the same kind of poison which destroys its tens of thousands of lives every year. And so long as he buys the smallest quantity, for any other than medicinal purposes ; so long as he continues to drink at all, he lends the weight of his example to prolong the sorest plague that ever visited our country.

In the sixth place ; if intemperance deserves this character, and if the means hitherto employed to stop its ravages have proved unsuccessful, is it not the duty of every temperate man in the community to take a public stand against the common enemy, by a prompt enlistment in the service ? A popular excuse for declining is, “ I drink no ardent spirits, or very little indeed ; and I presume I never shall. Why then should I be urged to sign your paper ? What good will it do ? You have my example already, and you need no such bond as this to keep me sober.”

But if the slave-trade was now briskly carried on in all our sea-ports, would you say to the agent of an anti-slavery society, “ I purchase no slaves—I never embarked a dollar of capital in the trade, and therefore I see no advantage in giving you my name ?” No—you would subscribe at once, and you would consider it the duty of every man to do the

FROM

MR. BEMAN'S ADDRESS

ON

INTEMPERANCE.

LET not the temperate drinker depend upon the firmness of his own purpose. The man who drinks a little, and thinks himself in no danger, is almost sure to be ruined. That degraded man who is the sport of the boys, as he reels through the streets, or who lies all night under the fence, or who wallows in the ditch, once stood just where you now stand, and once felt just as you feel. The same may be said of the thousands and the tens of thousands who have destroyed themselves by intemperance, and whose names are rotting *above* ground, as fast as their bodies are rotting *below* it. I repeat the remark, there is no security but in the principle of entire abstinence. Let this principle be adopted, and the nation is saved; one of the broad avenues to hell is closed, and the gate of heaven is thrown wider open upon its hinges. If every young man in this city would come into this measure, it would be worth more than all its wealth and commerce. Let this principle be adopted by all the young men in our country, and this single movement would prove a richer blessing than the establishment of our independence. In a few years the land would not be cursed by the presence of a drunkard. And this subject ought to be deeply felt by the youth. Among young men, especially, intemperance is making sad and melancholy havoc. Those who commence hard drinking in early life, are sure to find an early grave. Intemperate children and youth rarely ever reach the years of manhood. In such cases, the work of death is short and rapid.

BEMAN ON INTEMPERANCE.

DISCOURSE.

"Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."—Isaiah, lvi, 12.

WE have, in these words, one of the songs of the drunkard. Intemperance, as it ordinarily exists among men, is a social vice; and a vast majority of its victims who perish in its hopeless grasp, were, in the first instance, ensnared by an appeal to their social affections. "Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink." This invitation is so plausible, that a man would be deemed deficient in civility, or in the traits of a social character, who should evince firmness enough to resist it. On this principle, intemperance is multiplied, and one drunkard not unfrequently becomes the parent stock of a hundred more. This vice, too, exerts, through the nervous system, a peculiar influence over the intellectual and moral perceptions. It allays reasonable apprehensions, and inspires a false and delusive confidence. "To-morrow shall be as this day, and much more abundant." The man who is intoxicated, or who lives in the free and habitual use of ardent spirits, never sees things as they are. He boasts of independence and wealth, in the midst of disgrace and rags. He can lend you thousands, while his last bed is selling under the hammer. He will tell you of his giant strength, when death has marked him as his victim. The finished sot evinces a hardihood of character without a parallel. He fears neither man nor God. Only furnish him with the means, and he would take his glass while the bell is tolling for the funeral of his only child; he would shed his drunken tears into the coffin of his bosom companion; he would stagger amidst the fresh graves of an entire generation. In all these scenes, his heart is unmoved as marble; and the chorus of his eternal song is, "To-morrow shall be as this day, and much more abundant."

The subject to which the present occasion invites your attention, I am well aware, is not invested with the charms

of novelty ; but such is its vital importance to individuals, and such its bearings upon the temporal and eternal interests of the world, that it is justly entitled to a high rank among the topics of popular and daily discussion. It is one of those themes of which we must never grow weary, and concerning which we must never cry, it is *enough*, till the evil itself is blotted from existence. It is a subject, too, which can hardly be introduced out of place, or out of season. Intemperance is a monster which has acquired a kind of *ubiquity*, and it must be met and hunted down every where. Its character must be minutely examined—its subtilities of attack and victory must be detected and exposed—and its ravages amidst property, reputation and life, must be held up, naked and appalling, before the public eye. The magnitude of this evil must be discussed in the parlour, in the counting-house, and the farm-yard ; an alarm must be sounded from the pulpit, the forum, and the senate-house—an alarm which shall roll over every mountain and echo through every valley, till it is heard to the extremities of the land, and till it thrills through the heart of this nation as it is heard.

In my present remarks, I shall consider the vice of intemperance in the following relations : Its wanton waste of property ; its effects on the human constitution ; its deterioration of the intellectual man ; as the prolific cause of crime ; and as destructive to the immortal soul.

1. *Intemperance involves an amazing waste of property.*

A few facts, taken from authentic public documents, may serve to give us some correct impressions on this subject. I know that these facts are already familiar to many ; but they must be reiterated till they impress, and electrify, and move the vast population of this land. From Pitkin's Statistics of the United States, we learn, that the average quantity of distilled spirits annually consumed in this country, from 1801 to 1812, amounted to 31,725,417 gallons ; that is, about four and a half gallons to each person. Estimating the present population of the United States at twelve millions, and taking the habits of the people in 1810 as the basis of calculation—the quantity of ardent spirits annually consumed in this country, would amount to fifty-six millions of gallons. But other documents inform us, that the consumption of distilled spirits has made rapid advances during the last ten years ; and it may now be stated, without the shadow of

exaggeration, that sixty millions of gallons of *liquid ruin* are consumed every year by the inhabitants of this country: that is, five gallons to each individual, including in the enumeration every man, woman and child in the United States. If we estimate the liquor at only fifty cents a gallon—and a great proportion of it far more than doubles this expense before it reaches its “open sepulchre,” the “throat” of the hard drinker—we have the enormous sum of thirty millions of dollars. Look at this fact—thirty millions of dollars, for this one article, an annual loss to the nation!

Take another fact. In the United States, there are 200,000 paupers supported at the annual expense of ten millions of dollars. The reports of hospitals, penitentiaries and alms-houses justify the statement, that three-fourths, or 150,000 of these miserable beings, were reduced to pauperism by the single vice of intemperance; and these *self-made beggars* are supported by the nation, at the annual expense of 7,500,000 dollars. In sixty years—the ordinary lifetime of a man of temperate habits and of a sound constitution—in sixty years 450 millions of dollars would be expended, in these states, for the support of drunken beggars! And this tax must be paid by the temperate.

Another item must be considered in estimating the annual expense of intemperate drinking—I mean the time lost to the nation by premature disease and death. *Thirty thousand* are, every year, sent to an untimely grave, in this country, by the excessive use of ardent spirits. There is probably, on an average, a loss of not less than ten years in these 30,000 drunkards, which they might have lived, if they had been men of sober habits. Here, then, is an annual destruction of 300,000 years of human life and labor. Now, say that each individual, on an average, might earn a hundred dollars annually besides his own support—and this he might do, if he were a temperate and industrious man—and you have the sum of *thirty* millions of dollars lost to the nation on this score.*

* See the Address of the Albany Temperance Society.

It may be thought, perhaps, at first sight, that the sum of *one hundred dollars* a year, over and above a man's own support, is a calculation altogether too large; particularly as many persons who destroy their lives by intemperance, receive but small wages—eight, ten, and twelve dollars a month. To guard the statement here made from misconstruction, (and the hint was taken from the document referred to above,) I would remark, that I do not include the support of a

Again—there is a vast sacrifice of time by the *living* drunkard. He must have time to take his glass—time to post off to the dram-shop—time to talk, and laugh, and swear with his tippling companions—time for his periodical carousals—time to stagger through the streets—and time to dose away a thorough drunken frolick. Suppose that one half of the ardent spirits consumed in the United States, is used by men of intemperate habits, and that each pint, on an average, causes the loss of four hours' time, and that each hour is worth $6\frac{1}{4}$ cents:—and who cannot earn a *sixpence* in an hour? Here, then, we have sixty millions of dollars annually sacrificed, in this country, in the living drunkard's time.†

Now, put these items together, and behold the appalling amount. Cost of spirits annually consumed in the United States, 30 millions of dollars—for the support of paupers, 7,500,000 dollars—value of time lost by premature death, 30 millions—loss of time by living drunkards, 60 millions; making the grand total of 127,500,000 dollars. And in this computation, I have said nothing of sheriffs' fees and costs of court—nothing of the time taken by wives to wait on drunken husbands—and nothing of surgeons' and physicians' bills. If these were added, the annual tax imposed upon the United States, by the existence and operation of ardent spirits, in all their diversified relations, might be fairly set down at the round sum of 130 millions of dollars. Let any considerate man look at this, and he will be prepared to lift his voice, and heart, and hand against the very existence of this tremendous evil. I will not tell you what *might* be done, if the proceeds of every drop of ardent spirits annually consumed in these United States were judiciously applied to strengthen and beautify our country, and reform and save the world. With an annual income of 130 millions of dol-

man's *family*, but simply his own *personal* support. I do not say, that each individual, as such, could earn a hundred dollars a year besides supporting himself; but, as a *medium* sum, I am persuaded this is a moderate calculation; for, while numbers might fall short of this estimate, a vastly greater proportion of the 30 thousand drunkards who die annually in the United States, might earn twice this sum, and others five, ten, and even twenty times this amount. The statement is simply this—intemperance destroys annually 300,000 years of human labor; and this labor would be worth to the country 30 millions of dollars, taking these intemperate persons just as we find them, distributed through the different ranks, employments, and professions in the community.

† See the same document

lars, saved by the entire disuse of ardent spirits, and this country would stand on a pinnacle almost as elevated as heaven. This income would pay off the national debt in a little more than five months. In two months and seven days, it would equal, in amount, the annual revenue in the United States. This money, saved from the all-devouring throats of drunkards, would, in a few years, accomplish every thing that this nation could wish to do, either at home or abroad. It would run a canal along every water-course ; stretch a national road from the Bay of Passamaquoddy to the Gulf of Mexico ; build a navy that would line our coast and bid defiance to every invader ; and plant a second North American Republic on the shores of the great Pacific. In two years, it would furnish a fund which would give the Bible and a Gospel ministry to the entire population of our globe.

Apply these calculations to the city of Troy, and mark the result. Estimating the population of this city at 10,000, and allowing for this place an average consumption of ardent spirits, compared with the whole population of the country, and we find the annual amount is 50,000 gallons, at the cost of 25 thousand dollars. To say nothing, then, of the loss of time, or pauperism, or any other nameless expense of excessive drinking—the annual tax levied upon this single city for the cost of ardent spirits, is 25 thousand dollars—one handsome estate *poured down*, every year, in the form of liquid poison.

Look at this tax for ardent spirits in a single aspect more—an aspect in which it is most apt to deceive those who are fond of drinking *a little*. Many men who depend upon their labor for support, think it a small thing to expend *sixpence* a day for distilled spirits. It will make no man the poorer, it is often said, at the end of the year. Let the young farmer, or the young mechanic, commence this course at 21, and continue it till he is 61—and in these 40 years, consuming at the rate of only 6 $\frac{1}{4}$ cents per day, and his bill for strong drink, including the interest and compound interest, will amount to \$3,529 36 cents. This sum is probably ten times as much as he will ever give in religious charities, while he lives ; and, in a majority of instances, it is larger than his whole estate when he dies. Let us contemplate—

2. *The influence of ardent spirits on the human constitution.*

Much has been said on this subject, and much to good purpose ; but it is not generally understood, nor deeply felt.

Intemperance is rolling through our land a *river of death*; a river which scorches and consumes every thing that floats upon its burning surface. And here, too, the appeal may be made to stubborn facts. In estimating the effects of spirituous liquors on human health and life, I will arrange the consumers into distinct classes—drunkards, habitual temperate drinkers, and those who take a little, on special occasions, and, as they say, for necessary purposes. In the class of drunkards, may be included not only those who drink to dead intoxication, but likewise those who love the bottle so well, that they *must* drink every day; who feel lost without their customary dram; and who keep always full, though they may never be unable to attend to their ordinary business. These men deserve to be bound up in a common bundle with beastly drunkards. Of this first class, there are in the United States 300 thousand, and at least 30 thousand of these die every year. What a sweeping mortality is this!—one man in every *ten*, from these fearful ranks, is annually called to fill a drunkard's grave! Drunkenness is itself a disease; a disease which is performing the work of death, with a more desolating vengeance than the yellow fever or the plague. In almost every case it proves fatal. Look at the drunkard. It is often difficult to say whether, in taking the census, you ought to number him with the living or the dead. He is already a naked skeleton, or a bloated corpse; a walking mummy—when he can walk; a mass of semi-animated putrefaction. He is dead while he lives. Bury him, when in a fit of intoxication, and he would rot as quick as any other dead man. Intemperance, even if it were not the parent of other diseases, is itself the bluest plague that ever visited and cursed the world. But this evil comes not single handed. Ask the physician, and he will tell you, that it originates many of the most afflictive diseases which are cutting down our dying race. By strongly exciting the stomach, it soon destroys its tone, and brings on loss of appetite, induces dyspepsia, and lays the foundation for distressing and fatal complaints of the bowels. It produces inflammation of the liver; and this often terminates in obstructions, enlargement, suppuration, and even schirrus of that important organ. Jaundice and dropsy follow on in the fatal train. By increasing arterial action, it preys upon the delicate structure of the lungs, paints the hectic flush upon the cheek, and heaves the hoarse and deep-seated cough that

prophecies of the sepulchre. To this cause must be referred a large proportion of the cases of rheumatism, and a still larger proportion of the gout. It acts most powerfully upon the brain, producing inflammation of that organ and its surrounding membranes, and inducing epilepsy, palsy, apoplexy, and madness. The most distressing of all diseases, is the "delirium tremens," or "mania a potu," or, in plain English, the brain fever of the drunkard. If there is any instance, in which man, at the present day, is delivered over, soul and body, to the buffetings of foul spirits, the drunkard's mania furnishes that example. The person who is afflicted with this disease feels himself in hell, while yet on earth.

Intemperance, too, gives impulse to almost every disease to which the human system is liable. A hard drinker rarely ever recovers either from the typhus or the yellow fever. Let any epidemic sweep through the land, and see how the drunkards fall before it. If the disease is of an alarming type, seizure is almost certain death. And let it not be supposed that these remarks apply exclusively to men of confirmed intemperance. The habitual temperate drinker ought to open his eyes, and take the alarm. His daily use of spirituous liquors is a slow fire that is burning up his constitution. This habit, even of temperate drinking, renders him more exposed to "the pestilence that walketh in darkness," and more unprotected from "the destruction that wasteth at noon day." But this is not all. When the taste is formed, and the habit established, no man is his own master; and, with all his *prudence*, the temperate drinker is liable to die a sot. "*HIC JACET EBRIOSUS,*" *here lies a drunkard*, would, in most cases, be the honest epitaph for his tombstone.

As to those who drink a little, for necessary purposes, sometimes to guard against the heat, and sometimes to guard against the cold, and sometimes because they don't feel very well; they labor under a sad mistake. If the opinions of the first physicians in the world can be depended on, ardent spirits, in all these cases, do more hurt than good; they increase the evil which they are intended to remedy. On this point, we have the testimony of Rush, of Chapman, of Trotter, of Bell, of Mosely, of Emlen, of Parris, and of many others, whose learning, talents, and experience, would do credit to any country, and reflect honor on any profession. Respectable physicians are now discountenancing the use of ardent spirits in their practice; and, with the lights and discussions

of the present day, none will continue them in their prescriptions, at least in ordinary cases, but such only as are fond of tasting their own mixtures. We will fix our attention—

3. *On the influence of ardent spirits upon the human intellect.*

And this influence is similar to that which is exerted upon the body. Strong drink generates, perhaps, as many mental as corporeal diseases. Many of them, too, are diseases of a portentous and fatal type. The momentary effect of this stimulus, is exhilaration. Under its influence the mental powers are strongly excited, and are sometimes capable of making a mighty and gigantic effort. But this state of excitement cannot long continue, and it must be followed by a tremendous intellectual reaction. It is a blazing fire which consumes itself, and soon burns out. Let it be remembered, likewise, that the discriminating powers are not aided even by the present excitements of spirituous liquor. The imagination may mount on a loftier pinion, or fancy display a gaudier plume in the sunbeams; but, in these very cases, the understanding is generally embarrassed, and the judgment grossly perverted. I would not trust the man, I care not what his intellect may be, who is excited by strong drink, in any business which demands cool investigation. The mind is biassed, impatient, and unstrung. The powers of discrimination are blunted even by a moderate use of this stimulus. It ought to be remarked, too, that the more buoyant faculties, which appear for a time to be aided by this excitement, soon flag; and the imagination which was accustomed to soar, crawls upon the earth, if not stimulated even to intoxication. I am fully persuaded, and the remark is of vast importance to professional men, that the most happy and healthful efforts of intellect, are those which are made upon the simple beverage of *cold water*.

That the habitual use of distilled liquors should sap and undermine the human intellect, might safely be inferred, even had we no facts in the case. But we are not left to the uncertainties of speculation in this matter: the biography of drunkards has settled the question. These are the men—if you will permit me to borrow an allusion from nature's poet—these are the men who “put an enemy in their mouths, to steal away their brains.” Look at the living drunkard, and you will find him only the remnant of his former self. His immortal mind is not less blighted, by this withering curse, than his dying body. His memory, once

retentive and ready, has lost its wonted elasticity and power. His understanding, which could once grasp, and wield, and elucidate almost any subject, becomes debilitated and childish. In his cups, the drunkard is generally a temporary fool or madman. His very horse exhibits the external symbols of mortification for the load he carries, and his dog is ashamed to keep his master company.* But idiotism and insanity are not always temporary in the case of the drunkard. Both of these effects often become permanent in the future man. Idiots may be found almost every where, who have brought this calamity upon themselves by the immoderate use of ardent spirits. From men of intellect, and men of business, and, perhaps, men of pre-eminent attainments, they have debased themselves to a common level with the swine. In some cases, reason seems to be blotted out, and the miserable victim of intemperance lives and dies a literal fool. In other cases, still more numerous, there is a manifest approximation to idiocy where this deplorable consequence does not actually follow. Who has not witnessed the wane of intellect around him? Who has not seen the shrewd accountant become dull; the profound philosopher rendered obtuse; the arch politician bewildered; the eagle flight of the learned advocate flag; and that precocity of genius, which, in the dawn of life, attracted the steady gaze, and promised a giant manhood, dwindle into mental insignificance and death? The world may, perhaps, stand and wonder at the change, and speculate upon the latent cause. But lift the curtain, and the mystery is solved. There stands the bottle; and the death of intellect is in it. Trace the effects of this habit upon the talents, and learning, and prospects of a young man of early promise; fix your eye upon one who is gifted with as fine a mind as was ever moulded by the hand of heaven; and let him become addicted to his cups; and let him continue to *suck* and *suck* at the bottle—and he will ultimately possess (to borrow an allusion from Dr. Rush,) just about the intellect of a “CALF.”† As to madness, every one knows that it is a common effect of excessive drinking. It is stated, on good authority, that *one third* of all the cases of insanity, in the United States, may be traced to intemperance as the direct cause. Oh! what

* See Trotter on Drunkenness, pages 149, and 150.

† See Rush's Inquiries, Vol. I, page 341

misery does this poisonous cup inflict! What transformation of those creatures who were made to stand erect, and who were originally formed in the image of God! "To be now a sensible man, by and by a fool, and presently a beast! O strange! Every inordinate cup is unblessed, and the ingredient is a devil."

4. *Intemperance is the prolific parent of crime.*

The excessive drinker is himself prepared for deeds of darkness; and his influence, as far as he exerts any in the community, is an influence full of mischief and death. Go to the drunkard's house—perhaps I ought to say, his stall or hovel, here is a scene spread before the eye, which would affect and break any heart but that of a drunkard. Look at that woman who sits there, pale with grief, and her cheek bathed with tears; and her little children, hunger-bitten and ragged, by her side. What canker is that which preys upon this female heart, and which is destined, at a period not remote, to remove her from the living world, and to number her with the sleeping dead? I will tell you the story of her protracted wo, in one word; her husband is a drunkard. And, in this one evil, she suffers the curse of curses. It is this that marks her cheek with paleness—it is this that opens the living fountain of her tears—it is this that *kills* her. What ails those little children? Ah! a heavy calamity has fallen upon them; their father is a drunkard. He is about to bequeath them the only inheritance ordinarily within the gift of such a father—disgrace and rags. Look next at that miserable wretch as he staggers home, late at night, with his half-emptied bottle in his hand. The little family circle is terror-stricken as his foot is planted upon the threshold, and as his profane and blaspheming voice is first heard. The children fly and seek a shelter—oh! what a perversion of nature!—a shelter from a father's presence. The wife, as one that has become wo-hardened, or who expects no refuge but the grave, and no protection from a drunkard's *tender mercies* on this side of heaven, remains and receives the curses, and then perhaps, the blows of that man, who, in the days of her espousals, led her away from a father's sheltering roof and from a mother's cheering kindness, and who took the oath of God upon him to love and protect her. Here, my brethren, is the sundering of ties which places this miserable being upon the ground of an outlaw; and from that moment when the tears and entreaties of wife and children cease to

awaken sensibility, depend upon it, he is prepared for war either upon God or man. He has made shipwreck of moral principle, and he is ready to execute any enterprise of mischief in which Satan may wish to employ him, or which can present a suitable temptation to his callous heart. In riots, and in cases of assault and battery, you are sure to find the drunkard. As his necessities press upon him, or the occasion may seem to demand, you may detect him shop-lifting, or purloining from the hedge, or upon the highway taking a purse. As conscience continues to go down, he can carry the incendiary's torch, and light up the midnight conflagration; he can whet the assassin's dagger, and plant it in the unsuspecting bosom. In short, the intemperate man, whether in high life or in low life, is not to be trusted. His best principles are already swept away. He has cut his cable, and he is adrift on the dark ocean of crime. He is so much without conscience and without God, that he may be looked upon as one who has "sold" himself "to work evil." Go to your penitentiaries and state prisons, and you will find, that most of their tenants were men of intemperate habits till they were arrested for crime, and reformed by the strong arm of the law. From the Second Annual Report of the Prison Discipline Society it appears, that, from 1806 to 1826, there were condemned to the several penitentiaries in the United States, 20,000 criminals. "It is admitted on all hands," says the Report of the American Temperance Society, "that these, with perhaps scarcely one exception, are not only intemperate persons, but also that they were hurried to the perpetration of crime when in a state of intoxication." Judge Rush, in a charge delivered to a grand jury, several years ago, has this striking remark: "I declare in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for manslaughter, which did not originate in drunkenness; and but few instances of trials for murder, where the crime did not spring from the same unhappy cause." The records of other courts of justice would, probably, give the same result. The same facts are occurring all around us. In this city, and in this county, intemperance is the chief source of crime. A gentleman of the bar, who has been between nine and ten years upon the bench in this county, assures me, that at least *three-fourths* of all the cases of criminal

process, during that period, were directly connected with intemperance. And this estimate might, with great safety, be applied to the nation at large. An accurate knowledge of facts, would probably show, that it falls short of the real truth. Explore the jails and the other prisons, from one end of this land to the other, and you will find that *three*, at least, in every *four* of their dark inmates, were brought there by strong drink, either as the remote or proximate cause.

5. Intemperance is destructive to the immortal soul.

This topic hardly needs illustration or support. The Bible has declared that drunkards shall not inherit the kingdom of God. The effect of intemperate drinking on moral feeling is not a matter of speculation, but of definite knowledge. Every thorough experiment has led to the same result. No man *can* live in habits of inebriation without having what the Scriptures call a “conscience seared with a hot iron.” And the same effect, only in a less degree, is produced upon the moral sensibilities of the habitual temperate drinker. As I have before intimated, that no head is so clear, so I would here remark, that no *conscience* is so susceptible of moral discrimination, as the conscience of that man whose ordinary and favorite drink is cold water.

Intemperance is destruction to the soul, in a variety of ways. It seems to hedge up the last avenue to heaven. We have just seen a part of the drunkard's life and character; and if this is a fair specimen of the entire moral man, he is certainly pre-eminently a vessel of wrath fitted to destruction. But intemperance is a sin which is never found alone. Vices of every form and feature cluster around it, and mingle in its train. Listen to the voice of the drunkard, and you may hear him curse his fellow; and curse his God. Follow him from day to day, and you may see him prosecuting open war upon every command of the Decalogue. It is a clear case, that such a man must repent, or perish. And here let the tremendous fact come out and be felt—that the intemperate man is rarely ever reformed. He loves his bottle so well, that no motive will probably ever wean him from it. Heaven may invite, and hell thunder, but we may expect that he will continue to sip, and sip, till he dies and meets a drunkard's doom. The tendency of this vice is to remove men from the very means of salvation. What multitudes does it drive from the house of God! and, self-banished from the sanctuary, there can be but little prospect that they will

ever reach heaven. They are beyond the ordinary range of the grace of God. The very Sabbath of the Lord is prostituted to the purpose of profane revels, and will prove to many the occasion of a deeper condemnation. In our large cities especially, this day of rest, which was intended to render earth the type of heaven, is made the means of swelling the tide in this mighty ocean of death, and of entailing this ponderous curse upon successive generations. But let the intemperate man visit the house of God, and one of two effects will most certainly follow. He will sit there like a block of marble, while divine truth, with all its melting appeals, is lost upon him; or he will be excited for the moment, but drown his sensibilities in the impoisoned bowl before he sleeps. Men who are fond of drinking, are the frequent subjects of religious impressions; but these impressions are of a peculiar character. This excitement is not a saving conversion to God; for the conversion of a drunkard is an event of a rare occurrence. It seems not to be *conviction*, but rather the stirring up of a kind of morbid sensibility. There is a melting of the heart by *unholy*, as well as by holy fires; and it is by no means an uncommon event to meet with a man who wants to talk about religion, and drink rum, and be good, and go to heaven.—These are the men who have hung mourning around the church of God, and sometimes around the pulpit. Others are excited by a morbid fear of perdition, or more frequently by the apprehension of some undefined and nameless evil. But in all this there is little or no conviction—no distinct views of sin—no recognition of its turpitude—no impression of its deep and everlasting ill-desert.—And while the attention of the hard drinker is, in some measure, rivetted by the truth of God, he is miserable in the extreme. He cannot think of himself, of his life, of his moral character, or of his companions, with feelings even bordering upon composure. He cannot think of his mother, if she is yet alive, to pray for him; of his broken-hearted wife who is bending over the sepulchre; of his children who are disgraced by a father's sottishness, but with feelings more excruciating than those of martyrdom. The wheel or gibbet would inflict a punishment of a milder type. These tortures soon become intolerable; and the last resort is the bottle. Here ends the drunkard's religion. After a careful examination of a vast variety of facts, connected with the religious impressions of the intemperate

for more than twenty years, I have almost ceased to take any encouragement, when a man asks me, *what he shall do to be saved*, if his breath tells me, that he lives in communion with the bottle. I see, in that one fact, the almost certain germ of that man's perdition. Here, then, is the last and worst feature in the character of this malignant foe. It marks the soul as its victim, and its inflictions are eternal. It robs heaven, and peoples hell. It places its slave in the attitude of everlasting rebellion against God. Let the Christian contemplate this effect of ardent spirits, and turn pale and tremble as he surveys the mighty ruin. Lift up your eyes, and look around upon this fair heritage of God, and behold 300,000 of your fellow-immortals—and just behind them 300,000 more—and, if nothing is done to annihilate the cause, an increasing and a still increasing number, through every successive generation—and this multitude, mocking all human calculation, borne along by that broad, and deep, and burning torrent, which foams and rages as it empties into hell. I shall close with a few

REMARKS.

1. *Intemperance is a great national evil.*

Some of its desolating effects I have faintly traced, on the present occasion. But the half has not been told; and the half cannot be told, till we shall have read the records both of earth and heaven. But enough is seen, and known, and felt, to authorise us to denominate intemperance the *scourge of the land*. Upon our national wealth it eats like a canker; upon the heart-strings and the life-blood of our citizens it preys like a vulture; it breaks up the very foundations of immortal intellect; it matures depravity into open and fearful crime; and it buries the deathless soul in the depths of eternal wo. And this evil is, every year, growing upon us as a people. It outstrips even the swelling tide of our population. It has already become so formidable as to menace our political institutions. If it is unchecked, it will overspread and desolate this land. We have heard many prophecies of ruin to this country, from the operation of one political or moral cause and another, and doubtless many of these are the mere dreams of imagination; but, depend upon it, that this people cannot continue to be free, if the waves of intemperance are not stayed by a decisive spirit, and rolled back by a mighty hand. A nation of drunkards cannot exist. Intemperance would forge chains strong and heavy enough to

hold in bondage a nation of giants. Let this evil diffuse itself through the family circle ; let it prevail at the polls of your elections ; let the drunkard be honored with a seat in congress—and reel into the senate-chamber—and nod on the bench—and doze in the jury-box, and liberty is at an end. I tremble for the fate of my country when I reflect upon the prevailing intemperance of the present day, in connexion with the freedom of our institutions and the expression of the elective franchise. If liberty shall here find her grave, that grave will be dug by drunkards' hands. If the knell of departed freedom shall here toll, it will toll amidst the revels of national intoxication. If the march of intellect, in this western hemisphere, shall be arrested, it will be arrested by the swollen torrent of intemperance ; and then these heavens will be hung with mourning, and this earth will be wet with tears. Should ignorance and despotism, and all their attendant evils, here prevail, they will prevail through the influence of ardent spirits ; and then this air, that is full of songs, will whisper only sighs. The fairest hope of a world in bondage would be extinguished by this foe of God and happiness. The last star of promise to the nations would be shaken down from its sphere by this blighting curse, and sink in the ocean of darkness for ever. But while this ruin is hanging over us, how many appear indisposed to take the alarm ! The nation is slumbering with a living viper in its bosom. Do you ask where the danger is ? I answer, it is every where. In every city, and through all the country, ardent spirits are filling the channels of death to overflowing. This is the master sin—the giant evil—the burning curse. It is not enough to say, that intemperance is greater than this or that individual calamity. It is probably not too much to say, that this single evil is inflicting more injury upon the physical, intellectual, moral, and eternal interests of our country, than all those evils which are ordinarily deemed special calamities, combined together. Yes : marshal in one dread army, under one bloody flag, all the judgments that ever desolate this devoted world of sin and death—blasting, mildew, hail-storms, tornadoes, earthquakes, epidemics, famine, war, conflagration, shipwrecks, rapine, murder—blow the trumpet long and loud, and call them to one combined, universal, dreadful onset—let them bear down, with fell purpose and with unwonted wrath, upon this terrestrial citadel of man, and strew their path with ruin as

they pursue their onward march : and here is one MONSTER—one plague of plagues—one scorpion of scorpions—one curse of curses, that can, single-handed, outdo them all. His name is LEGION. His spirit is fierce as a wounded tiger, uncontrollable as a famished wolf, and malignant as a desolating fiend. His footsteps must be arrested, or the nation is undone.

2. *We may learn the duty of temperate men, and especially of Christians, in relation to this subject.*

Before any thing decisive can be done, the magnitude of this evil must be properly viewed. Thorough reformation must be the effect of deep feeling. But it will not do for the temperate and Christian part of the community to content themselves with mere reflection and feeling. It is time for them to arise and act. It is not to be expected, that appeals to the dissipated and profligate will do much, if any good ; but it is the duty of the friends of temperance to raise up a new generation, in which drunkards shall not be known or tolerated. And this can be done in no other way, than by discountenancing the use of ardent spirits in every form, except as a medicine. And here the temperate, and especially Christians, must take ground : and till they do it, drunkards will be multiplied, and the evil will wax worse and worse. Let the temperate adopt the principle of entire abstinence—neither drink distilled liquor themselves, nor consider it an article of hospitality in the entertainment of their friends, and something effectual can be done, and will be done. Every church ought to be a Temperance Society ; and it should be published through the world, that no person who is in communion with God, can have any thing to do with an article which is the source of no exclusive good, and which is the cause of so much positive and certain mischief. It is not enough for Christians to be temperate ; reformation will never take place, till the members of the Church of God banish the bottle from their sideboards and their houses. If it is kept at all in their habitations, let it occupy the same shelf with the phial of laudanum, or the solution of arsenic ; and be sure to write POISON upon the label. But Christians must go one step farther. I am convinced that deep and thorough reformation can never take place while Christians, for the paltry consideration of a little money, furnish others with the means of destroying both body and soul for ever. It is easy to make the stale plea, that men

who love to drink, will have their dram, whether Christians sell it to them or not. The same might be said of dealing out poison, in any shape, for the destruction of human life. There are other questions, far more important, to be settled. Is it right—is it for the glory of God—is it for the good of the Church—is it for the salvation of souls? These questions ought to be answered upon the Christian's conscience, and upon the book of God. President Humphrey, in his "Parallel between intemperance and the slave trade," has these pertinent remarks:—"I trust in God, that the time is very near, when our patriotic and conscientious merchants will no more vend ardent spirits, in the common way of pouring out these streams of fire upon a suffering community, than they would now sell arsenic by the pound, or retail hogs-heads of nitric acid for the daily use of our families—when a respectable tavern-keeper will no more think of waiting and bowing in his bar, with a sparkling array of labelled decanters behind him, and plenty of "the blue ruin" before him, than of turning auctioneer in a Brazilian slave market—and when no man of a decent character will any sooner stand and mix liquors in a dram-shop, than he would use a red-hot branding-iron, to fix the indelible stamp of servitude upon the flesh of a child."—These remarks present this subject in the only Christian light; and coming, as they do, from a man of high standing and well known candor, it is to be hoped that they will not be read by Christians without great deliberation and prayer. The time must come, when a professor of religion would blush to publish in the newspaper, that he is a dealer either in wholesale or retail drunkenness—that he is a vender of Cogniac Brandy, of Jamaica Rum, and of Irish Whiskey!

But we often meet with the declaration, that the evil is so deep and inveterate, that nothing can be done to cure it. Let it be remembered, that something has been done, and something is now doing, to purge the land of this scarlet abomination. The churches are opening their eyes upon the length and breadth of this national evil—Temperance Societies are multiplying—and many respectable merchants are withdrawing from this traffic, as they would from traffic in human flesh and sinews—as they would from piracy or slave trade. It is stated, that all the merchants in six towns in Berkshire county, in Massachusetts, have come to the determination not to sell ardent spirits. The Legislature of New-

Hampshire, at the opening of their late session, passed a resolution, that they would make no use of distilled liquors at their boarding-houses.—Would to God that the merchants in this city would take a stand on the subject, which would render them an example for the imitation of the world. Let them just resolve, and carry this resolution into immediate effect, that they will neither buy nor sell another barrel of this article ; and this one act would reform the city and the surrounding country—it would render modern Troy more illustrious than the ancient—it would carry down the streams of mercy into the ages of the millennium—and continue to do good till the judgment day.

3. *We may learn from this discussion, the only safety of those who are in the habit of drinking a little.*

The vice of intemperance is so subtle in its commencement, and so insidious in its progress, that few persons ever consider themselves in danger, till reformation, on the ordinary principles of human nature, is out of the question. The history of a drunkard may be written in a few words. At first he drinks a little, in a social manner, with his friends, or in order to fit his system to endure a greater degree of labor or exposure, or perhaps, because the excitement which it produces is pleasant. In all this he detects no sin, and he apprehends no danger. But to-morrow the system requires additional stimulus, in order to bring it up to its usual tone. In the meantime both the taste and the habit are formed ; and your prudent and temperate drinker turns out a shameless sot. During the whole progress of this habit, he abhors a drunkard, and *he* never intends to lose self-control. But, take away his bottle, and see how quick he is out of his element. He acts like a man on the border of distraction. But during all this period, he keeps one eye upon his cups and the other upon the world, to see whether he is suspected of drinking too much. And every body knows the fatal fact before he himself seems to be well aware of its existence. He imposes upon himself. He will sometimes retire to the closet, and take his glass—or close the door, and step to the sideboard—and, not unfrequently, in his overweening prudence, charge moderately through the day, till its business is closed, and then drink himself dead drunk at night. Oh ! this downhill of drunkards—how steep and dreadful ! “ *Facilis descensus averni* ;” the descent to hell is easy. Depend upon it, there is no safety but in a timely retreat from the

verge of the precipice. Entire abstinence is becoming the maxim of the day. In this, there is perfect security—security to the individual himself, and security to those who might be ruined by a different example. Let not the temperate drinker depend upon the firmness of his own purpose. The man who drinks a little, and thinks himself in no danger, is almost sure to be ruined. That degraded man who is the sport of the boys, as he reels through the streets, or who lies all night under the fence, or who wallows in the ditch, once stood just where you stand, and once felt just as you feel. The same may be said of the thousands and the tens of thousands who have destroyed themselves by intemperance, and whose names are rotting *above* ground, as fast as their bodies are rotting *below* it. I repeat the remark, there is no security but in the principle of entire abstinence. Let this principle be adopted, and the nation is saved ; one of the broad avenues to hell is closed ; and the gate of heaven is thrown wider open upon its hinges. If every young man, in this city, would come into this measure, it would be worth more than all its wealth and commerce. Let this principle be adopted by all the young men in our country, and this single movement would prove a richer blessing than the establishment of our independence. In a few years, the land would not be cursed by the presence of a drunkard. And this subject ought to be deeply felt by the youth. Among young men, especially, intemperance is making sad and melancholy havoc. Those who commence hard drinking in early life, are sure to find an early grave. Intemperate children and youth rarely ever reach the years of manhood. In such cases the work of death is short and rapid. Let this principle of abstinence become universal, through every land and every nation, and I have no doubt but it would be connected with more temporal and eternal good to the world, than any event which has transpired for centuries—perhaps than any event since the revival of letters and the reformation of religion in modern Europe.

But one word more, and I have done. This subject makes a strong appeal to the virtues and the sensibilities of FEMALES. It is a well known fact, that, in the grand schemes of the present day for reforming and saving the world, your sex have ever borne an efficient and prominent part. And why should you stand aloof from this enterprise of benevolence ? Here is an effort making to banish the scourge of intemperance from the earth ; and why should not your heart and

hands bear a part in this holy work? Though not addicted to this vice, like the other sex, yet you, too, need the guard of entire abstinence, to give you security against the assaults of this mighty evil. And let it be remembered, that your example and influence are needed, in order to ensure success in this blessed business. If you had no other motive than sympathy for your own sex, you might well become champions, and, if necessary, martyrs, in the cause. As it regards the present world, at least, females are the chief sufferers from the prevalence of this bloody scourge. Who can tell the miseries sustained by that woman, whose husband or whose son is a drunkard? But do you ask what females can do? I answer, let them form **ASSOCIATIONS** for the promotion of temperance; and they would do as much good as **Female Bible Societies**, or **Female Education**, or **Missionary Societies**. Let wives and mothers proscribe ardent spirits as an article of hospitality, and let them not keep this poison in their houses, except as a medicine; and this one act would make the inhabitants of heaven glad, and, at no distant period, cause the generations of the earth to rejoice. Depend upon it, female hospitality has done much to deluge the world with drunkenness; and it is time that female decision should do something to stay the burning waves! If your husbands *will* have their bottles, and their cups, and their toping companions, let the establishment be exclusively their own. Upon their hearts, and not yours, let the amazing guilt fasten; and upon their heads, and not yours, let the impending judgment fall. Let young women, especially, avow their sentiments to the world, that they can keep no company with a drunkard. Mark the young man who is fond of his cups and his carousals—who is a loungee at the tavern, and never fails to pay his respects to your sideboard—I say, mark that young man, and avoid him as you would the serpent's poisonous tooth and the scorpion's deadly sting.*

* It has been thought by some, that the suggestion here made in favor of Female Temperance Societies is chimerical, or, at least, carrying matters too far. The preacher is, however, happy to learn that he has been anticipated in this work of reformation by the ladies of a town in the state of Ohio. The fact to which he alludes is contained in the following article in the *New-York Observer* of January 17th, 1829. [See cover.]

THE
REWARDS
 OF
DRUNKENNESS.



IF you wish to be always thirsty, be a *Drunkard*; for the oftener and more you drink, the oftener and more thirsty you will be.

If you seek to prevent your friends raising you in the world, be a *Drunkard*; for that will defeat all their efforts.

If you would effectually counteract your own attempts to do well, be a *Drunkard*; and you will not be disappointed.

If you wish to repel the endeavours of the whole human race to raise you to character, credit, and prosperity, be a *Drunkard*; and you will most assuredly triumph.

If you are determined to be poor, be a *Drunkard*; and you will soon be ragged and pennyless.

If you would wish to starve your family, be a *Drunkard*; for that will consume the means of their support.

If you would be imposed on by knaves, be a *Drunkard*; for that will make their task easy.

If you would wish to be robbed, be a *Drunkard*; which will enable the thief to do it with more safety.

If you would wish to blunt your senses, be a *Drunkard*; and you will soon be more stupid than an ass.

If you would become a fool, be a *Drunkard*; and you will soon lose your understanding.

If you wish to unfit yourself for rational intercourse, be a *Drunkard*; for that will render you wholly unfit for it.

If you are resolved to kill yourself, be a *Drunkard*; that being a sure mode of destruction.

If you would expose both your folly and secrets, be a *Drunkard*; and they will soon run out, as the liquor runs in.

If you think you are too strong, be a *Drunkard*; and you will soon be subdued by so powerful an enemy.

If you would get rid of your money without knowing how, be a *Drunkard*; and it will vanish insensibly.

If you would have no resource when past labour but a workhouse, be a *Drunkard*; and you will be unable to provide any.

If you are determined to expel all comfort from your house, be a *Drunkard*; and you will soon do it effectually.

If you would be always under strong suspicion, be a *Drunkard*; for, little as you think it, all agree that those who steal from themselves and families will rob others.

If you would be reduced to the necessity of shunning your creditors, be a *Drunkard*; and you will soon have reason to prefer the by-paths to the public streets.

If you would be a dead weight on the community, and "cumber the ground," be a *Drunkard*; for that will render you useless, helpless, burthensome, and expensive.

If you would be a nuisance, be a *Drunkard*; for the approach of a Drunkard is like that of a dunghill.

If you would be hated by your family and friends, be a *Drunkard*; and you will soon be more than disagreeable.

If you would be a pest to society, be a *Drunkard*; and you will be avoided as infectious.

If you do not wish to have your faults reformed, continue to be a *Drunkard*; and you will not care for good advice.

If you would smash windows, break the peace, get your bones broken, tumble under carts and horses, and be locked up in watch-houses, be a *Drunkard*; and it will be strange if you do not succeed.

If you wish all your prospects in life to be clouded,

be a *Drunkard*; and they will soon be dark enough.

If you would destroy your body, be a *Drunkard*; as drunkenness is the mother of disease.

If you mean to ruin your soul, be a *Drunkard*; that you may be excluded from heaven.

Finally, if you are determined to be utterly destroyed, in estate, body, and soul, be a *Drunkard*; and you will soon know that it is impossible to adopt a more effectual means to accomplish your—END.

Drunkenness expels reason—drowns the memory—defaces beauty—diminishes strength—inflames the blood—causes internal, external, and incurable wounds—is a witch to the senses, a devil to the soul, a thief to the purse—the beggar's companion, the wife's wo, and children's sorrow—makes a strong man weak, and a wise man a fool. He is worse than a beast, and is a self-murderer, who drinks to others' good health, and robs himself of his own. He is worse than a beast, for no animal will designedly intoxicate itself; but a drunkard swallows his liquor, well knowing the condition to which it will reduce him, and that these draughts will deprive him of the use of his reason, and render him worse than a beast. By the effects of liquor his evil passions and tempers are freed from restraint; and while in a state of intoxication he commits actions which when sober he would have shuddered only to have thought of. Many an evil deed has been done, many a MURDER has been committed, when those who did these things were intoxicated.

Tremble then, O Drunkard, reflect before you put the cup to your lips, remember that you are about to make yourself ready to commit every crime to which an evil nature no longer checked can incite you, and that you may awake from this state, guilty of offences against the laws of your country sufficient to draw down just vengeance upon your head; and while suffering the punishment of your evil deeds, or reflecting on the harm done, perhaps to your best friend, what consolation can the remembrance of your worse than beastly enjoyment give you?

“All the crimes on the earth do not destroy so many of the HUMAN RACE, nor alienate so much PROPERTY, as DRUNKENNESS.”

LORD BACON.

But are there not still stronger arguments against drunkenness than these? Surely there are: those already given affect the *body*, and reason forbids them; but you have an im

mortal, a never-dying soul, and drunkenness will assuredly destroy your soul, and consign you to everlasting misery.

Hear what the word of God declares.

Awake, ye drunkards, and weep. (Joel i. 5.)

Who hath wo? who hath sorrow? who hath contention? who hath wounds without cause? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine—at the last it biteth like a serpent, and stingeth like an adder. (Prov. xxiii. 29—32.)

Wo unto them that rise up in the morning, that they may follow strong drink, that continue until night, till wine inflame them.

Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink. (Isaiah v. 11, 22.)

The works of the flesh are manifest, which are these; uncleanness, murders, Drunkenness, revellings, and such like; of the which I tell you, that they which do such things, shall not inherit the kingdom of God. (Gal. v. 19, 21.)

These are awful declarations, and they will certainly be fulfilled upon the *Drunkard* who continues to delight in drunkenness; he cannot enjoy the love of God, he will not be received into heaven;—think of these things, and while there is yet time, pray to God to enable you to forsake your sin—Remember God has said in his word,

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isaiah lv. 7.)

For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John iii. 16.)

May these words be impressed on your soul, and direct you to that refuge, where alone is safety; to those paths which alone lead to comfort in this world, and happiness in the next.

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SAN

ADDRESS,

DELIVERED AT

NORTH-YARMOUTH, APRIL 28, 1830,

BEFORE THE

CUMBERLAND CO. TEMPERANCE SOCIETY.

BY SOLOMON ADAMS,
Cor. Sec. of the Society.

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ADDRESS.

Our country has often been represented as moving on without impediment to unparalleled greatness and glory. Nature has spread before her population an inviting and quickly occupied field for enterprize. Every thirty years is doubling our population, and our cultivated territory. Our growing navy rides in triumph on the ocean, our merchant ships traverse every sea, and spread the banner of stripes and stars in every port of the world. Our forms of government have furnished a model for a whole continent, our power is feared, and our character known and respected, every where. We are the cradle of liberty, arts and science. The world looks on with interest, legitimate governments are jealous of our influence, they court our favor, and quail before the swelling tide of our prosperity.

Such, and more, has been the language of those, who have based our durability and greatness as a nation on the slippery foundations alone of wealth, and rapid increase and successful military achievements. Imagination has thrown a broad stream of strong light far along the pathway of our destinies, and left no spots for shade. Fancy, in painting the future, loves to combine in the picture the beautiful and the grand. But the occasion to night calls us to a different task. It is not safe to be so dazzled with the splendid circumstances of our condition, as to be blind to its dangers. And who can be so blind as not to see, that those elements of national greatness, which have commanded so much admiration, if not controlled and directed by virtuous principle, are the materials, not of our preservation, but of our destruction? Our theory indeed on this subject has always been correct. The maxim is on every body's tongue, that knowl-

edge and virtue are the only safe-guards of a republican government, while all the time have been at work causes, which were sapping the very foundations of virtue, and accelerating a nation, on which the last hope of liberty is suspended, to the precipice of her ruin.—There has been growing up a single evil among us, slowly, and secretly, and surely, till it has acquired such gigantic magnitude, that our nation groans beneath its weight.

No single cause has done so much to diminish the amount of happiness, and swell the sum of misery and crime in our land, as the use of ardent spirits. And if the next fifty years is to witness an increase of the evil as rapid as that of the last fifty,—then shall be written on our country's ruins “her glory is departed.”

Wealth cannot preserve us. It may bring us every convenience, and beauty, and luxury, that the world can produce, but it cannot save us. The power of our arms cannot preserve us. It may carry terror to every foreign enemy, and repel every foreign invader, but it cannot uphold the fabric of our republic, when its foundations are demolished; when virtue, the rock on which it is built, is taken away. If you would calculate the probability of our national perpetuity, you must enter the private dwelling, and take the gauge of domestic virtue, you must study individual character,—you must learn its virtues and its vices. He who will go from dwelling to dwelling through some portion of our land, which may be taken as a fair specimen of the rest, will be apt to conclude, that we have been so dazzled by the more imposing features of character, which our nation exhibits, in the aggregate, that we have forgotten to cultivate those less imposing qualities of the mind and heart, which only can give real value and permanency to every thing else, which we desire to retain. Could you read on every grave which has closed over its victim the last year, the cause of his death, on 30,000 you would read *intemperance!* could you go through the land, and take a census of inebriates, the catalogue would swell to 300,000. Could you discriminate among the various causes that are spreading distress, and poverty, and sorrow over the land, you would count up more than a 1,000,000 who directly or indirectly smart beneath the scourge of intemperance. Could you visit

the abodes which human laws, and individual charity have provided for the helpless poor, you would find more than six sevenths of their inmates are brought thither by intemperate drinking.—Go to our prisons, and inquire from cell to cell why its occupant is there, and four fifths will answer back **INTEMPERANCE! INTEMPERANCE!**

I need not say to this assembly, that these statements are not mere conjectures, but the results of a most careful examination. The data on which they are founded have been spread before the public, and need not be repeated here. But if there be still a shadow of doubt on any mind, of their correctness, you only need sit down and take almost any portion of the country, almost any town in which you know every man and woman, and ascertain the proportion between the temperate and the intemperate, and apply that proportion to our whole population, and you will not obtain a result more favorable than that which has been stated. Do the same with paupers, do the same with convicts, and every doubt will be removed. It is no welcome task to stand for the truth of such assertions. I would gladly find them false, and be the first to blot them from record; but whoever attempts to make them out a false and malicious libel, will be met at the threshold of his undertaking with stubborn facts. Premature old age will tell him they are true. Many a tattooed dwelling, that feels all the blasts and the rains of heaven, would tell him they are true. The criminal box would tell him they are true. The prison house of the dead, could it speak, would tell him they are true. Children who know no parents' care, would tell him they are true. Woman's love, unwithering even in the midst of hopelessness, would reluctantly admit them true. And though I would only whisper the dreadful fact, many a husband's broken heart and blasted hopes, in the resting place of his weariness, would testify to their truth.

It is but recently that the public attention has been directed to the extent and magnitude of this evil. Since it has been, the results of inquiry have surprized and alarmed every well wisher to his own, and his neighbor's, and his country's good. But after all the vivid descriptions which have been given of the inebriate himself, and of the length and breadth and depth of want

and sorrow and crime, which flow from this prolific source of every thing that is opposed to human virtue and human happiness, the half has not been, and cannot be told. There lies beyond all that human eye can see, or human tongue can tell, an unutterable amount of woe, known only to the hearts which feel it; and there is woe too, which, though the grave may hide it from our sight, will measure on its duration forever. Now, that the true state of the case is more distinctly before us, we wonder that the evil had not sooner arrested general attention, and called forth more effectual efforts to stay its progress. But the groundless idea was for ages almost universally prevalent that the moderate use of ardent spirits was salutary, and often necessary—and that the occasional abuse of so useful an article must be borne with, as an evil to which every good is liable. So long as such a sentiment prevailed, the evil rapidly increased, gathering power like a falling body, in the quadrate ratio of the time. At first it might seem a little cloud, no bigger than a man's hand, and of no very portentous omen. It was long accumulating, and gathering blackness, till it hung with threatening, darkening aspect over our land. Already its pent up energies began to mutter pealing notes of warning, and the bolts of its fury began to pass swiftly among us. But while we were looking up almost in despair, and preparing to sink in the general ruin, a rainbow was arched on the wrathful cloud; ere the storm swept its desolating besom over the land, a discovery was made, more valuable than that, which can avert the lightning of heaven from our dwellings, which has divested the ill omened cloud of its most terrific features, and which will ere long settle it away below our horizon, and leave a sky, once curtained in sack-cloth, clear and cloudless.

Many thinking men, who saw the dangers of intemperance, and sought the good of their fellow men and of themselves, abandoned entirely the use of ardent spirit, and openly acted on the principle of entire abstinence. This plan, about four years ago, began with a few. The example was soon imitated by many—till at length a radical change in public opinion in regard to the use of ardent spirits may be rationally hoped for. The success which has attended efforts directed in this channel, de-

monstrate that it is the true remedy, which, if any, is to remove the desolating evil of inebriety from our land. A multitude of individuals have come forward in every part of the country ready to act promptly and decidedly on this principle. Men in every rank of life, and of every calling have united in the work. Associations in every part of the country, but more especially in New England, have been very generally formed for the *voluntary*—not the coercive promotion of temperance. Very few, if any attempts have been made unattended by a success, which has more than equalled the expectations of the most sanguine friends of the cause. For this purpose was formed in January last, the Cumberland County Temperance Society. It disclaims all connexion in any shape with ardent spirits. In view of the dangers to which we are exposed ourselves, without all the moral restraints we can throw around us, in view of the distress and ruin, which this drug of hell is bringing on those who take it to their lips, we dare not touch it, we dare not taste it, we dare not handle it. In pursuing this course, we are aware that we have to meet direct opposition from those who have made a perpetual league of amity with this enemy of man. Nor are we ignorant that we have to encounter the opinion of some, in the fact of associating ourselves formally for this purpose, whose opinions we oppose with reluctance, and whose feelings we would most sacredly regard. To such we would say, there are reasons which, in our opinion, justify and call for the course we pursue.

The principle on which our association is based is an entire abandonment of all connexion whatever with ardent spirits. This we believe to be the only course, that will be safe for ourselves, or do good to others. It is the only safe course for ourselves. Among all the 300,000 drunkards in the United States, there is not one, who was not made in the school of moderate dinkers. Not one of them set out with the intention, or even the suspicion, of becoming an inebriate; and where so many thousands have fallen, shall we all confidently calculate on standing? You might as well lie down to sleep where the tide has made its daily ebb and flow for six thousand years, with the confident expectation that it would not overflow you. It is not easy to know, till experience has

taught us, what power a little training, by moderate indulgence, may give to an appetite for ardent spirits. Every man who uses it at all, is on the same highway to ruin which every drunkard in our land has travelled before him. And if you will attempt to draw a line any where short of total abstinence, between temperate men and intemperate, you will find you have undertaken a task not less difficult, than to divide the darkness of night from the twilight of the morning. Often repeated indulgence may make the desire of ardent spirit so strong that no impediment can overcome it. It is related by Dr. Mussey, that, in a populous town in Massachusetts, a tippler who was put into an alms house, after various unsuccessful expedients to procure rum, at length went into the wood-yard, and laid one hand on a block, took an axe in the other and with a single blow severed the hand from the arm, and then running into the house, holding up the streaming stump, exclaimed, *get some rum, my hand is cut off.* In the confusion of the moment, a bowl of rum was brought, into which he plunged the bleeding member, and afterwards drank freely from the bowl, and exclaimed, *now I am satisfied!* This may be an extreme case, but there are many approximations towards it.

If, by putting the cup to our lips, we run the hazard of falling a victim, and of becoming lost to ourselves, to our families, and to society, and lost forever, we feel that some important advantages should also be rendered probable by touching that cup. But it is the united testimony of all in whose judgement we can confide and of those who are the most competent to judge, that the ordinary use of it is totally useless in all cases, and in most cases injurious.

Since the public mind has been roused on this subject, many experiments of fatigue and exposure, without artificial stimulants have been made—every one of which goes to confirm the doctrine, that more labour, more fatigue, more exposure in any shape, can be encountered without spirit than with it.

We lay it down as an established truth, that to use ardent spirits at all is dangerous. It is the primary school of all our drunkards.

We also lay it down as another established truth, that its ordinary use does no good. There is in our very or-

ganization a wise provision for supplying strength, equal to the demand for it, which entirely supersedes the artificial help, which man has attempted to devise. It requires no miracle, to fulfil in a physical sense, the assurance that, as your day is, so shall your strength be. Our physical frame speedily adapts itself to new circumstances, and acquires, of itself, by the very endurance, the power of enduring.

The plan of entire abstinence, the complete abandonment of all connexion with ardent spirits, is the only remedy which can cure the evil of intemperance. Various other expedients have been tried, but they have been tried in vain. The invention of man has been tasked to cure the disease by medicinal prescriptions. His invention has been tasked to no purpose, and needlessly too—for while drug after drug has been administered without effect, the simplest of all remedies has been overlooked—till slow and late it was found, that the fountains of the earth, and the clouds of heaven, pour out in profusion the only safe, the only certain remedy. Cold water is the best preventive, and the best cure for intemperance. Send the man who has long followed the cup—send him, even though he go with tottering step, and trembling hand, to the stream that leaps from the crystal rock of the mountain—there let him slake his thirst—and he will return with a firm step, and a steady hand. This medicine of nature, this elixir of life, works kindly with those who use it, and will renew the prostrated energies even of the long practised inebriate.

Coercive measures have also been tried to check the abuses of the grossly intemperate. But these have been, to say the least, of very limited utility. You may for a time shut up the drunkard in a poor-house or prison, and keep him sober; but while those whom we have courteously called temperate men, continue the habitual use of the same destroying drink—you no sooner set him at liberty, than he again resorts to his cups, with an appetite whetted up to its keenest edge, by his compulsory abstinence. “Physician heal thyself,” stands in the way of his cure. Leviathan is not so tamed. “You might as well forbid the mountain pines to wave their tops, when the rude winds do blow,” as thus to break the drunkard’s spell.

Even should the peace of society sometimes require, as it doubtless does, that the inebriate should be deprived of his liberty ; it is always a painful alternative, and at the farthest, can extend to comparatively few of the victims of strong drink. In no case does it reach the cause. For while you take off one in this way, another is just behind to fill up his place. None will learn by any experience, except their own. Though the earth herself incarcerates beneath her own bosom, annually, her 30,000, yet, a new army, undaunted by the fate of those who have gone before, march up, and enter in at the same prison doors. And if every clod that covers them should speak out notes of warning, those who are coming on at a little distance, would think, forsooth, it could not mean them ; and those who are very near, deaf by their own infatuation, would have no ear to hear it.

It has been said, that persons intent on suicide, almost invariably find means to execute their purpose. The same is true of the most deliberate of all suicides—the drunkard. He does a little of his work every day, so little, that others scarcely perceive it, till the life-cord is cut.

But if you cannot drive the drunkard, you can sometimes win him. There is sometimes left, even in his indurated heart, a chord which will vibrate to a gentler touch. You can “ point a better path, and lead the way.” Let men in all the walks of life, even in the most elevated, however safe they may feel themselves, although we hold that every man who tastes is in danger, yet let them look abroad on the desolations which intemperance has spread, and is spreading around them, and then, if by their example and influence, they can do any thing to restore these desolations, who would not do it ? Who would not, if not for himself, at least for others—bone of his bone, flesh of his flesh—who would not say, I will not touch, I will not taste ?

The friends of temperance feel that they have a very strong claim on the co operation of those who move in the higher spheres of life. They were first in the transgression ; and although they may not be the severest sufferers of the bitter consequences, they ought surely to be the first in the work of reformation.

Intemperate drinking is not a new thing under the sun. In the infancy of the world, men stooped and drank at the

living fountains. But they had not been long associated, before an intoxicating drink was discovered in the juice of the grape ; but intemperance did not spread its desolating influences through all the walks of life, till a cheaper article was furnished in distilled spirits. Among the Greeks and Romans, drunkenness was confined chiefly to the festivals furnished by the great and wealthy. The Spartan soldiers, the invincibles at Thermopylæ, were remarkable for their temperate habits. Soldiers more brave and more hardy than they, the world has never seen. The armies of the Romans, that conquered the world, drank vinegar diluted with water.

Yet, by those on whom we have the first claims for co-operation, objections are offered to efforts for the promotion of temperance. Said one man, whose station entitles his objection to a passing notice—I object to these needless and fanatical associations, not that I am an enemy to temperance ; but the future historian of our country will infer from them, that our nation is a nation of drunkards. This objection, if it have any weight, comes too late. An appellation to that effect, has already been fixed upon us from abroad ; an imported label has been fastened upon us—“ *A nation of drunkards*,” and it will adhere to us, unless we ourselves remove it. The objection, however, is without weight. The appellation is not deserved. Though drunkenness abounds in our country, it is not yet a national characteristic. You might as well infer, from an anti-duelling society, that we are a nation of duellists ; or from an anti-slavery society, that we are a nation of slave-dealers. The very fact of such associations proves that we are neither a nation of duellists, nor a nation of slave-dealers, nor a nation of drunkards. Duellists and slave-dealers would not form associations to frustrate their own purposes. Last of all, would the blinded victims of intemperance, form associations to promote temperance. Yet, unless the progress of intemperance is stayed, unless the flood that is sweeping over the land is in some way diverted or dried up, the time is not far distant, when the power and the disposition to roll it back will be lost and the faithful historian will not be led by mistake to register us as a nation of drunkards, but will

record the fact as a monument of truth, on the closing page of our history.

At the same place, and on the same occasion, an attempt was made to awaken prejudices against such societies, by associating them sneeringly, with missionary, and other fanatical and sectarian societies, as they were gratuitously called. While we profess ourselves ready to vindicate the benevolent Christian operations of the day,—did the place or occasion require it; yet this object is the last one in the world, which has any thing sectarian, or fanatical in it. If it is sectarian or fanatical for a man, or for an association of men, to use their influence to prevent and reform intemperance, then is it sectarian to love one's country. Then is it sectarian to love pure morality. Then is it sectarian to love and cherish the sweet fountains of domestic happiness,—for against the dearest interests of all these, does intemperance wage a warfare of destruction.

It is said again that this is a land of liberty. You must not restrain the freedom of men. Never was a word perverted more than that good word, *liberty*. Because our citizens are not chained to the car of a despot, but left to enjoy their possessions and persons in security, and to exercise the elective franchise, are they therefore discharged from all the restraints of conscience and reason, morality and religion? So they seem to think, who thus magnify the liberty we boast of. This mistaken use of a term is closely allied to another—to which anti-religionists have resorted, that because we have not a national religion, therefore religious principle must have no influence in the administration of our government, and that the laws of our land must pay no deference to the laws of God. But it should ever be remembered, that the civil freedom of our citizens, and the absence of a national religion, are but circumstances in our condition, and circumstances for which we would be grateful to the Giver of all good. These circumstances can never alter the eternal and immutable obligations of virtue and religion.

We grant to every man religious freedom. We grant to every man civil freedom, who has not forfeited it by his crimes. But there are obligations among men, which grow out of the relations of man to man, and of man to

his Maker, from which all earthly power, and all human laws, cannot set them free. These are the laws we would enforce. When men associate themselves for the purposes of temperance, it no more deducts from their liberty, in the proper sense of that term, than it does to sit down together at a social repast, and observe while there, the laws of refined hospitality. You put no bolts and bars between a man's lips and the cup. There is no physical force, no coercive measure. It is a simple, free, voluntary act, done for his own good, and for the good of others. He acts in view of motives. He looks around him, and sees the victims of intemperance dying every year in such numbers, that if their bodies could be gathered into one valley of Hinnom, they would cover twenty roods of ground. He sees 300,000 more hastening to the same end. He sees this man import it, and that man make it, and that man deal it out, to help on the work of destruction. He sees poverty, sickness, woe, and crime, the constant companions and consequences of intemperance. He sees squandered for this article annually, nearly five times the amount of our public revenue, and sixty times the income of all the religious charitable Institutions of Europe and America. He calculates its abatement of the amount of human life. If he makes the reasonable supposition, that each suicide by intemperance, had he permitted himself to die a natural death, would have lived ten years longer, he finds, that in the course of ten years, it would be equivalent to the average life of 100,000 men : that if the productive industry of the ten years of life, which each victim has lost, were to be estimated at 100 dollars a year for each, it would in the same time amount to 300,000,000 dollars : that, if he distributes this amount of human life equally among the whole population of the United States, it would make the average life of the whole population about one year longer. He thinks that if thirty thousand of our citizens should annually, with their own hand, by a single thrust of the dagger, release the crimson current of life, the catastrophe would be indescribably dreadful ; but he perceives that the catastrophe is still more dreadful, when the same number terminate their earthly existence, in the same time, who, for a series of years, have been pulling down,

inch by inch, the strong holds of life, till the last act of self-destruction is done. The former catastrophe may appal, and turn back the most daring of those who might be intent on doing the same—the latter, without alarming, lures on its thirty thousand more, to immolate themselves on the same altar.

He looks too at the demoralizing influence, which strong drink exerts on the votary of intemperance. He looks at the man who is a drunkard, in his relations and destinies, as a moral and accountable being, and finds him entrenched, as in a wall of adamant, against all the purifying and ennobling influences of the gospel of Christ. The story of the cross, which has moved and melted ten thousand other hearts, and transformed them into the image of God, has no power over him. His moral sensibilities, once quick and alive to right and wrong, are motionless and dead. He hears not the thunders of Sinai, nor the still small voice of Calvary;—or if he hears them, he heeds them not. He is lost to society—lost to himself—lost forever! This is not a solitary case, but one of more than ten times ten thousand, scattered through every town and village in our fair and beautiful land. And shall we be told that private liberty is invaded, if we associate ourselves, and form, if we can, a bulwark against the farther encroachments of an invading enemy, which desolates every thing fair and lovely, that comes beneath its tread? If I give up my liberty, when I do this, then let me be a slave, that I may be free.

That much may be done by silent example, no one will deny. The enemy itself has been nurtured up in our very midst, by silent example. And sometimes associations have been formed to strengthen him; and such associations seem to have accomplished their work more effectually, than when the weight of individual influence alone has been lent to the cause of intemperance, as will appear from the following well authenticated statement:—

“There is no happiness in this world but in religion, temperance, and virtue. Of this,” remarked the narrator, “I am convinced; for I am now the only survivor of twelve individuals with whom I formerly associated. This company were in the habit of meeting often together for the purpose of drinking. They generally assembled in

some counting-room or loft, where their debaucheries were continued undisturbed for the greater part of the night. Among them was one older than the rest, who most frequently presided as director of the proceedings. This one would sometimes exclaim in the midst of their revellings, "Ah! boys, this *rum* will *sink* us into eternity." He was the first victim; for in one of those fits of delirium caused by drunkenness, he put weights into his pockets and walked off the dock into the river and disappeared. Yes, in reality *sunk* into eternity.

"Another of them would frequently exclaim, 'My brains are on fire; this rum will *burn up my brains*!' and the individual who related this to me, observed he had frequently poured water upon his head to give him relief. This second victim went into the country, and while there, was taken with one of those fits, too well known among the intemperate. In this situation he blew out his brains with a pistol, near a hay-loft. His brains were scattered upon the hay by the explosion, and the hay set on fire by the flash, when his brains were *literally burnt up*, according to his own words. Of the twelve, I am the only one now living. The eleven died by their own hands. Some swallowed poison; some hung themselves; and the last terminated his existence by cutting his throat not many months since; and while bleeding and expiring, he requested me to give him a glass of gin."

Now if associations to promote intemperance, (dreadful as the idea may be,) accomplish so much; I can hardly doubt, that temperance associations may also *superadd* to their private silent example, the combined influence of many. Individuals may secure themselves, and perhaps a few others. But we look further than this. Here is a mighty foe, marching triumphantly through the land.—Shall every man be content to keep his own castle, if the enemy happen to come that way?—or shall he hasten to the banner, and with others march in invincible phalanx, and with an irresistible onset, discomfit the enemy, and pursue him beyond his remotest lurking-place? Many of those whom we wish to save, are just in the jaws of the enemy, feeling secure as a man sunk in slumber, while his house is in flames around him. Would you whisper to that man and say, "Sir, your house is on fire, and

there is a probability that you may be burned up, if you don't get up and come out?" If you have your senses, you proclaim his danger in a note that he must hear. There are multitudes passing securely along in the various stages towards downright sottishness, who will never be reached by the mere example of others. But through the medium, which temperance associations furnish, let the true state of their case—the nature—the dangers—the evils of intemperance be placed distinctly before them, and in every case, where the lamp of reason has not ceased to *glimmer*—reason will approve the plan of reform; and not a very small number, as past experience proves, will be as ready to leap from this torrent of fire, as the man who is roused from sleep with his house in flames around him.

Since the true method of checking intemperance has been discovered, the success of efforts in the cause have exceeded all that was hoped for in so short a time. The usages of society are changed. Four years ago, the passengers in stage coaches must honour the bar at every halting-place. Now you may travel in them a thousand miles, and scarcely hear a glass of spirit called for. And he who does call for it, must awkwardly task his invention for some new apology: the old ones are all worn out.

Four years ago, and every friend you called upon, would take you to his side-board. Now, it is seldom done. Four years ago, every labourer must have his daily allowance. Now, by a very large number of this respectable class of men, it is not called for, nor even desired. Four years ago, every vessel, that cut the briny wave, must have its stores of ardent spirits. Now, hundreds of vessels, some of them on the longest and most arduous voyages our globe admits of, are sailed with no drink but tea and coffee, and materials for making beer. Four years ago, and almost every trader kept his "slop board." Now, the number who do this, is greatly diminished; and not a very small number have excluded the article entirely from their traffic. It is due in justice to the merchants of our country, to say that as large a proportion of them, as of any other class of men, have come up cheerfully to the work of radical reformation, although they are the only class of men,

whose pecuniary interests can be injuriously affected by the change which is coming to pass in society. Yet with a magnanimity and a generosity, to which no other agents in this work can lay any claim, many of them have promptly lent their example and influence to effect a change in society, which will compel those of them who were largely engaged in commerce with that article, to seek out new channels of business, and unquestionably in many cases, to make no inconsiderable sacrifices. They have done it cheerfully. As the good cause advances, principle will lead many more to do the same. And we hope the time not far distant, when principle and interest will both unite to exterminate the traffic from our land. Already the amount of ardent spirits bought, and sold, and consumed in New England, is reduced to one half what it was four years ago; and in other parts of the United States, to two thirds. The fountains of intemperance are beginning to fail, and many of the streams are dried up. Not a few of those, whom we have been accustomed to look upon as passed the point from which return is possible, have been brought back to sobriety, to industry and virtue. They have restored peace, plenty, and happiness, to their habitations.

If there are those here who still follow the inebriating cup—if there are here any sad victims of intemperance, who have made their homes the abode of want, and tears, and terror, who themselves tremble and reel and fall—whose very faces give signs of woe that all is lost—permit me to tell you, *all is not lost*. If you will only do as others have done—put forth one mighty, fearless effort, and dash forever the desolating bowl—hope will revive. The healing waters of Bethesda are all around you, with power to heal, not the first only who steppeth in, but all who will freely lave therein. Resort to this remedy, and the bounding pulse of life will leap again with youthful vigour to every limb. The imbecility of the drunkard will give place to the energy of the man. Even in some good degree, the deformities with which it has clothed your person, will be removed. The unnatural flush of your face will fade away to the bloom of health; and the swollen eye, that looks out stupidly from its place, will play smoothly in its socket, and beam forth again the emb-

tions of the soul. Sunshine will break in again on the gloom of your dwelling. The tears of a disconsolate wife will be dried up, and joyous greetings will meet you at your threshold. Your scanty board may again be spread with abundance, and peace and plenty may smile around you.

Some such results we have seen. Although we cannot hope to gain many such trophies among habitual drunkards—though doubtless most of them must live on a little time to fill up the measure of their iniquities, and then sink unwept, and unhonoured to the grave; yet if we can do any thing to prevent new accessions to the tribe of inebriates, we add not less to the amount of human happiness, than if we brought back the same number from intemperance to sobriety. So much do we value the pure fountains of domestic bliss, that if we can save a single family from the sorrows which no language can describe, and which no heart can conceive, but those which have felt them, we shall not think our labour lost. But we do believe, that not a single family, but thousands of families, will be saved, by means of temperance societies, from these unutterable sorrows. The case is fairly before you. Any one can judge which is the safer course—to abandon forever, or to drink on a little, and a little, as occasion or appetite may demand.

Are you a father or a mother? Have you children that you love?—children on whom you fondly hope to lean, when you shall totter down the vale of years? Do not be the instrument of blasting your own sustaining hopes! Let not your example tell your child that ardent spirits are necessary. Do not set him out in the path of intemperance. Do not break down the staff you hope to sustain your old age. With your best examples, and your best influence, your children are exposed to dangers enough from other sources; and after you have done all you can do, to save them from the gulf into which thousands, as much doted on as they, have fallen, they may still disappoint your hopes, and hasten down your tottering steps to the grave. But Oh, let not *this* thorn be planted in your dying pillow, that your own example has contributed to make but a drunkard of him, who should have

been the fairest monument you can leave of yourself, when you are dead!

Are you a young man—looking forward to years of happiness, of usefulness, and honour? See that you do not disappoint your own anticipations. What, with your present feelings, would tempt you to become that loathsome man, whom you have seen reel through your streets, or wallow in their mire? Think how he became what he is. Trust not to your strength of purpose. He once had as much as you. Then, as you would not be what he is now, summon up the mightiest energies of your soul, and resolve never to tread one step in the path which has led him to remediless ruin.

Are you one of some happy domestic circle, into which the destroyer has not yet entered and marked his victim? Look around that little joyous band, and ask if there is a traitor there, who will let the murderer in? But if you ever dally with him at the gate, do not ask, like Judas, "Is it I?"

Have you *her*, whose sum of bliss is measured by her power of contributing to yours? Have you those smiling, blooming ones, who just can lisp their father's name?—Look on her—look on them. And into this hallowed scene, into which even the sin of paradise has scarcely dared to enter, let not the fiery pollution come.—Look on her—look on them! And if they cannot stay you, nought can, which I can say.

Whatever may be your condition, whatever your relations in life—the busy hand of time is at work, to take down your tenement of clay, and to sever every earthly tie. If left to do its work alone, it will soon enough lay your head in the dust. Do not bring in to its aid this foe of life, this king of death.

TEMPERANCE ANECDOTES.

In Dover, N. H., a nephew of mine, about ten years old, was sent to a store by his mother with a small bottle to procure a pint of N. E. rum for some other purpose than to be drunk. He carried the bottle concealed, and after lingering about the store a considerable time, returned with the bottle empty. After being gently reprov- ed by his mother, he was sent again on the same errand, and after half an hour, returned again with the bottle still empty. The mother, not suspecting the cause of these re- peated failures, chided her son. 'The dutiful boy, for such he has always been, said, mother, I will do any thing else for you, but I cannot ask for rum ; I am ashamed to ask for rum. The boy was excused ; and the rum procured in some other way. It appeared on inquiry, that the lad could not summon up courage enough to bear the reproach which public opinion is beginning to fasten on the purchase of this odious article.

LOOK BOTH SIDES OF THE FENCE. Equally in point to show both the change and the power of public opinion in regard to the use of ardent spirit, is the following fact. A teamster in Portland a few days since was seen to go behind a high fence back of a block of stores, where in a cowering posture, evidently thinking himself unobserved, he drew a "pistol" from his pocket and discharged it down his throat ; then assuming the posture of a biped, he strutted out into the street and in a manly voice said to those under his command "*back bowline*" and moved on, little thinking that the man who relates this, observed it while sitting in his counting room.

A DRUNKARD REFORMED. A man, well known by the writer, who had been an habitual inebriate for twenty years, and was on the very verge of casting himself and family on the town for support, offered himself as a member of a temperance society, about four years ago. He was so notorious a drunkard that he was rejected, till after a trial of three months. He passed his probation successfully, and was admitted. He has continued a good member to this day. He became industrious as a me-

chanic, and in the course of a year, built a small house. Not fully aware of the great change which had taken place in the town to which he belonged, he procured, according to ancient usage, a quantity of rum and invited the neighbours to the raising. None appeared. He inquired of a friend what he should do. "Carry away that rum," was the reply "and your frame shall be up in two hours." He carried it away, and in two hours the ridgepole was in its resting place. In the same town, which carries on an extensive lumbering business, the severest labour is now very generally performed without the aid of spirit, and every experiment has gone to confirm the principle, that men can do more without it than with it. I have known men in March, work in the water from morning to night with no other drink, than that which flows pure and free from nature's fountains. "Go thou and do likewise."

A member of the congregational church in the town of ———, having a large barn to raise, felt very desirous of raising the frame without the use of *rum*; but as no building had then been raised without it, he concluded after considerable struggle in his own mind to furnish rum.—He did. Many people came; but they did not raise the frame the first day. Early on the next morning, his house was thronged with those who came to finish the raising. Among whom were those who wanted the morning dram. They took it—and repeated it. Meanwhile they became very noisy, and troublesome—which confusion increased. At length the hour of family prayer arrived, in which the good man of the house wished to commend himself and family to his God as aforetime. This however, by the noise and confusion of the rum drinking raisers, was effectually prevented. What was the result? It was this—Well said the good man—if it has come to this, that rum has turned *prayer* out of my house, I will turn rum out of it. He did. And it has not entered it since. During the hay seasons for two years, he has had no rum. During the last winter with five men in his employ in the lumbering business, he has had no rum; while he has attended prayers daily in his camp.—*Mirror*.

The following remarks are taken from the recent annual report of the Connecticut State Temperance Society—

The case of drunkards is no longer hopeless. Formerly a reformed drunkard was a very rare spectacle. If a wretched inebriate awoke to a sense of his miseries, yet the universal custom of drinking, rendered it impossible for him to stand on the principle of entire abstinence, the only principle where he could stand for a day.

On this unhappy class of your fellow beings it was apprehended by not a few, that the operation of your society would have an evil influence;—driving them to desperate measures for the gratification of appetite, or to terminate their life. They have heard of but one such instance;—a man who committed suicide in a drunken, raving fit; because the second quart of spirits promised him on that day, was hid from him. In general this class of persons look upon the efforts of your society with a friendly, grateful eye. They seem to have a deep sense of their miseries, and to consider that you design their good; and often when pressed upon the subject, assent to your principle of entire abstinence, as the only one which can rescue them from the drunkard's grave.

Your committee have heard of one or two reformed men in every town, from which they have received information. In some towns as many as 10 to 15, who were habitual inebriates, have adopted the principle of entire abstinence. They have good reason, therefore, to believe that at least 200 in the State, who were common drunkards, are thus far, reformed men; while several hundreds and perhaps thousands, who were fast sailing round the whirlpool of destruction, have been assisted in breaking from the charm, and are now pursuing a strictly temperate, safe and happy course. Some cases of reform which have come to their knowledge have been of a very interesting character. A man in Middlesex Co., who had been for years a sot, has been reclaimed at 65 years of age; and become a hopeful subject of divine grace; and he now often exclaims, 'O if this Temperance reform had commenced 20 years ago, I should now have been a man of respectability and property.' Another

er, a professor of religion, who through the love of intoxicating liquor had brought much disgrace upon the cause of Christ, and whom private admonition and solemn warning had failed to reclaim, has been affected by this general change in the fashions of this community, has adopted the principle of abstinence, made a public confession of his sins, and is again a valuable member of the Church. The attachment of these men, snatched from ruin, is strong to your cause; and the gratitude and happiness of their families is a full support against the obloquy and reproach cast by its foes.

NOTICE TO THE FRIENDS OF TEMPERANCE.

Any gentlemen in Maine, into whose hands this tract may fall, who may have it in their power to communicate well authenticated facts indicating the progress of temperance, and the usefulness of temperance societies, will confer a favour by communicating them, with a responsible name to the Corresponding Secretary of the Cumberland County Temperance Society. Letters may be addressed to Solomon Adams, Portland. When sent by private conveyance, they may be left at his house in Federal Street, near the Stage Office, or in care of Shirley, Hyde & Co. Exchange Street.

FATAL EFFECTS OF Ardent Spirits.

BY REV. EBENEZER PORTER, D. D.



In the winter of 1805, a stranger perished in the snow, with a bottle of spirits at his side, in the town where the author then resided. The following pages were occasioned by that event.

PUBLISHED BY THE

AMERICAN TRACT SOCIETY,

AND SOLD AT THEIR DEPOSITORY, NO. 144 NASSAU-STREET, NEAR
THE CITY-HALL, NEW-YORK; AND BY AGENTS OF THE
SOCIETY, ITS BRANCHES, AND AUXILIARIES, IN
THE PRINCIPAL CITIES AND TOWNS
IN THE UNITED STATES.

FATAL EFFECTS OF ARDENT SPIRITS.



WO UNTO THEM THAT RISE UP EARLY IN THE MORNING, THAT THEY
MAY FOLLOW STRONG DRINK.—ISAIAH, V. 11.

THIS passage of the sacred volume calls our attention to a subject which is but rarely the theme of the pulpit. The sin which the prophet here condemns, was not peculiar to his own countrymen, nor to his own time. Probably it has never been peculiar to any period or to any people. However this may be, no one can doubt that the rephension and warning contained in the passage are eminently applicable to our own times. It is no new event, in this depraved world, that impiety should grow with the growth of prosperity. The richest soil bears the rankest weeds. The vices of men flourish most in the midst of fertility and plenty. I need not point you back to Egypt or Sodom, in search of facts to verify this sentiment. Open your eyes, and the proof is before you; proof, that is furnished from every district and village of our country; proof that can hardly fail to produce, in your minds, both conviction and alarm.

Shall I call your attention to that decline of public morals which, in too many instances, is manifested in direct contempt of God, his name, his Sabbath, and his sacred word? Shall I tell you that in this land of light, and liberty, and blessings unexampled, there are such sins as ingratitude, pride, prodigality, and blasphemy? Such men as openly spurn the restraints of the Gospel, and revile its divine Author? Shall I mention the latitude of licentious presses, and lawless tongues, which sport with the peace of the living, and the reputation of the dead?—or that vile thirst for gain, which, in many hearts, has extinguished every worthy sentiment; which has multiplied idols of gold, silver, and paper, has reduced fraud to system, and made iniquity a trade?

Such things are deeply lamented by every man that fears God, or loves his country; and such things are boldly condemned, at least by every *minister* who is worthy of his office. But my present design lies within narrower limits. I wish to withdraw your attention from every other subject, and fix it upon the single sin of *intemperate drinking!*

Like every other practice which has many friends, this is often excused under fair and smooth names. But its proper "name is *legion*." It deserves not apology, but reprobation. It may be safely affirmed that, in this country, if in no other, it has proved a greater foe to human life and happiness, than war, pestilence, and famine. How many that were born with reason, has it transformed into idiots! How many men of property and usefulness, has it turned into contemptible drones! How many families has it driven from their dwellings to the streets: from affluence to indigence and woe! Still, like an inundation, it rises, it swells around us. It breaks through all restraints of authority and decency. It sweeps away our young men into infamy and the grave. It defies our laws. It threatens wide and dire destruction to our morals, and to our precious and venerable institutions. Now and then, you see it condemned in some corner of a newspaper, or hear some solitary voice raised against it: while the mass of our citizens, our civil tribunals, our churches, and many of our pulpits, slumber over the horrible iniquity. This sin doubtless prevails less in some places than in others; but wherever it prevails *at all*, it is alarming. There are many whose fondness for strong drink is for a long time kept under such exact restraint, as scarcely to be perceived even by their intimate acquaintance. Occasionally, the appetite is indulged; with so much caution, however, and so much under the veil of circumstances, that, perhaps for years, no injury is sustained by themselves—no suspicion excited in others. But, by degrees, this lurking propensity grows in strength. The man rises up *early*, that he may go to his bottle. This holds the first place in his waking thoughts. For a season he is satisfied, perhaps, with a *morning dram*. Unsuspecting of danger, his relish increases by indulgence; till, in the emphatical language of the prophet, he is given up to *follow* strong

drink. With slow, but steady progress, the habit becomes inwrought into the constitution : the man reels in the street, is callous to shame and remorse ; loses the use of his limbs, his tongue, his reason—in one word, he is ruined :—health, estate, character, body and soul, *ruined*.

The ways in which men come to this calamitous state, are various.

Some fall under the influence of strong drink by *using it as a medicine*. To remove some pain of the stomach, or to restore exhausted strength, is their apology for the first stages of intemperance.*

With others, the habit commences by drinking at *set times*. Many, in early or middle life, adopt the practice of using spirits at their meals, and before they are aware, are drawn into confirmed drunkenness.

Others become followers of strong drink by *frequenting places of resort* where they are peculiarly exposed to temptation. There, by degrees, the warnings of conscience are stifled, and the fear of God is extinguished. To shun the reproach of fools, or to be reputed social and liberal, they sacrifice their sober judgment, resign themselves as victims to worse than iron bondage, and part with their money, their credit, and their senses, as the price of their own undoing.

In short, it is not merely upon absolute intoxication that our censure deservedly falls ; but upon every excess in drinking, which leads to this shameful vice. Many, who have never been seen to stagger with strong drink, may truly be denominated drunkards begun.

Let us now consider some of the miserable **EFFECTS** which result from intemperate drinking.

1. It destroys **INDUSTRY**. Our natures and circumstances, in this world, render some lawful occupation essential to our happiness. God had no sooner made man than he assigned him a regular employment. It was among the precepts which he uttered, in solemn majesty, from Sinai. "Six days shalt thou labour." The universal and perpetual

* "I have known many men and women, of excellent characters and principles, who have been betrayed by occasional doses of gin or brandy to ease the cholic, into the love of spirituous liquors, insomuch that they have afterwards fallen sacrifices to their fatal effects."

DR. RUSH'S *Lecture on Ardent Spirits*.

duty of industry is taught in the Scriptures by many express precepts, and by many honourable examples: but it is enough to say, its indispensable obligation is taught by the example of the Saviour. The mischiefs which arise to individuals, and to the community, from habits of sloth, must be obvious to every one who has had his eyes open on the world around him. We need not the wisdom of Solomon to know that "idleness will clothe a man in rags; nor the inspiration of Paul to perceive why men ought, "with quietness, to work," if they would eat their *own bread*."

Now the fact is unquestionable, that *drunkenness* and *idleness* are kindred vices. Where you find either, you commonly find both. The man who becomes a follower of strong drink, becomes, for the same reason, a neglecter of all regular business. The hours that should be spent in the field or the shop, he loiters away in vain company. His credit sinks:—he is stamped for a ruined man, by all his sober acquaintance. Hence the sage advice of Dr. Franklin, to a young tradesman: "The sound of your hammer at five in the morning or nine at night, heard by your creditor, makes him easy six months longer. But if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day."

2. Following strong drink destroys HEALTH. It is the more important to be explicit on this point, because many contract a love of spirits by supposing their effects to be salutary to the constitution. Plutarch has long been reputed a wise man. Let us hear his opinion of intemperance. "Of all the Apollyons, or destroyers of nerves, health and life, this is the greatest; and I have no doubt but it has broken down more constitutions, brought on more distempers, and sent more people to an early grave, than all the vices of this bedlam world put together."

An eminent physician of our country enumerates a list of stubborn diseases as the common effects of spirits, and adds, "It would take up a volume to describe how much *other* disorders, natural to the human body, are increased and complicated by them." He cites the authority of two medical writers, to confirm the sentiment that, even under

meets ; and every hospitable door opens to receive the hapless wanderer, and give him shelter from the cold or the inclement sky. But what decent family does not dread the intrusion of a senseless, noisy, filthy drunkard ? Scarcely is his company to be endured, even by his nearest friends. Intemperance made Nabal "such a man of Belial that one could not speak to him." How rude was his reply to the civil request of David, for a little food, to support the companions of his affliction. Under the strong excitement of circumstances, David suffered the saint to sink into the soldier, and marched, sword in hand, to chastise the insolence of Nabal. There was an excellent woman with a drunken husband, and four hundred armed men coming to destroy the family. What could be done ? A brute or a block was as fit to give advice as Nabal. The resentment of David was soon appeased by the prudence and generosity of Abigail. When she returned home, not a word could she speak to her husband :—he was "*very drunken.*" Next morning when "the wine was gone out of him," she told him how narrowly the family had escaped. Then his heart died within him, and he became as a stone. Whether by this shock of terror, or by the general habit of intoxication, we know not, but the man lived only ten days afterward, and it does not appear that any one lamented his death.

6. Following strong drink leads to many OTHER VICES. Some of these have already been noticed, especially *idleness*. But it is to be added, that few rest in mere idleness. Both body and mind must have some employment. Hence the maxim, "When the devil finds a man idle, he takes him into his own service."

Drinking leads to *gaming*. Idle and intemperate men seldom know how to kill time, without recourse to games of chance. The influence of these to deprave the heart, destroy the morals, and waste the substance of their votaries, it is needless to describe. Multitudes have been such proficient in this school of vice, as soon to become knaves, blockheads, or beggars.

It leads to *lying*. When estate and character are ruined, and conscience strangled to death in strong drink, no regard to truth is to be expected. In such a case, promises are made and broken without ceremony ; the tongue

becomes the organ of imposition in business ; every principle of integrity or honour is laid out of the question, when there is opportunity to take advantage of the ignorance, the credulity or the necessity of a fellow creature. This is not all. From simple falsehood the transition is easy to *perjury*. Go into our courts of justice, and see at how cheap a rate men of this character are hired or flattered to bear false witness ! How easily they sport with the most tremendous obligations ! How gravely they can tell a lie, under oath, and that without a " wry face ! " I am serious on this point. It has come to that pass, that any man, who is willing to make ardent spirits the instrument of iniquity, may find witnesses in *any cause*, ready to testify *any thing* that he shall dictate. Hence, in a multitude of cases, the name of the everlasting God is invoked but in careless and impious mockery ; and the alarming sin of trifling with appeals to heaven, become so familiar, as scarcely to be accounted a crime.*

It leads to *profane swearing*. The folly and impiety of this practice admit of no apology. No motive of appetite or interest, no constitutional propensity can be pleaded as an excitement to this vice. It is indeed such an outrage on the first principles of religion, reason, and decency, as ought not to be expected from any one in the sober exercise of his mental faculties.

It leads to *tale-bearing* and *slander*. To the vile and vulgar tongues of drunkards, these are favourite employments. When the little stock of understanding, which nature gave, is drowned in intoxication, they have still one precious attribute of human nature left to distinguish them from irrational animals. Dogs can bark, and mules can bray, but *men* only can *laugh*. In these noisy circles, however, there is often more of malignity than levity. Here the characters of the absent are held up to reproach. Here religion is denounced a priest-craft ; and its professors and ministers stigmatized as weak bigots, or designing knaves. One who has lost the use of his limbs and senses, may have wisdom enough left to say all this, and yet say nothing new. The same things were, probably, said by some of Lot's neighbours ; and twenty eight centuries ago, the

* Sir William Temple says, that, in Spain, no man could, formerly, be admitted to testify in a court, who had once been convicted of drunkenness.

great and good king David was the "drunkard's song."

It leads to *contention*. The slothful servant, described by our Saviour, began to "smite his fellow servants," at the same time that he began "to eat and drink with the drunken." Three fourths of all the vulgar quarrels which happen, proceed from ardent spirits. "Wine is a mocker, strong drink is raging. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine." How often do men meet in good humour, then drink to excess, talk nonsense, fancy themselves insulted, take fire within, blaze at the mouth, rave, threaten, come to blows; and then the majesty of the law must be prostituted to settle a quarrel of fools. Long ago, Seneca spake of those who "let in a thief at the mouth to steal away the brains." In such a case, the stupidity of a brute is often united with the fury of a demoniac. Nay, the man possessed among the tombs was comparatively harmless: he hurt only himself. But how often does the drunken revel end in the cry of murder? How often does the hand of the intoxicated man,

"In one rash hour,
"Perform a deed that haunts him to the grave."*

7. Following strong drink EXTINGUISHES THE BEST SENSIBILITIES OF THE HUMAN HEART. Did the proper limits of the subject allow a minute illustration of this point, I would offer myself an advocate for the poor brutes. I would plead the cause of the faithful horse, and ox, so often worn out with starving and stripes; and subjected to intolerable hardships from drunken masters.

But in other respects the followers of strong drink are guilty of more aggravated cruelty. Will these men say, If we suffer for our own indiscretion, it is nothing to others? Is it nothing, to cast yourselves as useless drones

* Judge Rush, in a charge to a Grand Jury of Pennsylvania, says: "I declare in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for man-slaughter, which did not originate in drunkenness; and but a few instances of trials for murder, where the crime did not spring from the same unhappy cause."

and burdens on the community? Nothing to reduce them to the painful alternative of seeing you starve, or feeding you with the hand of charity? Nothing, to blast the hopes of your 'dearest friends? Ye whose hearts are not past feeling, let me point you to the flowing tears of an aged father and mother, whose gray hairs are brought down with sorrow to the grave. Once they hailed the birth of a promising son. They nursed him in the cradle of infancy. They watched over the pillow of sickness. Their affections grew, with his growing years, and anticipated the time when he should become the solace of their declining days, and a blessing to the world. Now he is a follower of strong drink. At midnight, corroding care preys on their hearts: their slumbers are invaded by the distressing inquiry, *Where is our son?* He that was the hope of our helpless years, sports with our admonitions, our prayers, our tears, our entreaties, and is a companion of riotous men.

Or will you attend me to the solitary cottage, which intemperance has made the abode of wretchedness. Scarcely does its tattered covering afford a shelter from the cold wind and the drenching rain. See an amiable woman, bred, perhaps, in ease and prosperity, now destitute of every earthly comfort. The bloom of her face is succeeded by premature wrinkles; and the countenance that once beamed with joy, has become meagre and pale with suffering. Helpless, friendless, there she sits, the victim of grief. Her poor children around her, naked, shivering, starving, cry for bread. He that solemnly covenanted to provide for her in sickness, and in health, leaves his family to want and woe; breaks from all the duties and endearments of home, to gratify a vile appetite. Behold the husband, the father, returning from the tavern or grog-shop, a stammering, reeling drunkard! His stomach heaves: his tongue curses and threatens: what deed of violence is he not liable to commit! Oh, the pangs of his heart-broken wife, and affrighted children! Is this a fiction? Would to God it were. But how many wretched mothers, with their helpless offspring, even in this land of plenty, are left to drag out a life of suffering; while the men designated by God and nature, to be their friends and guardians, are wasting their substance in rioting and drunkenness!

8. Following strong drink produces a MISERABLE DEATH. In the first place, it renders men totally unprepared for that hour. It implies the neglect of religious duties. If any one requires proof of this, let him only attempt to conceive of a man staggering home at midnight, and undertaking to pray with his family, or to retire for secret devotion. The thing would be manifestly absurd : it would be grossly impious. How certainly must the company and habits of such a man stupify the conscience, and exclude serious reflection from the mind ! This is not all. During actual intoxication he is as really incapable of repentance, or any other religious exercise, as a brute or a stone ; and therefore is utterly unfit to die. Let this be remembered while it is added : he is peculiarly exposed to die, and to die *suddenly*. You have seen, that he is more liable to fatal diseases than sober men. He is also more liable to fatal disasters. Recollect what befel Benhadad, when he was drinking himself drunk in his tent. Recollect what happened to Nebuchadnezzar and his nobles, when they were intoxicated. And within your own acquaintance, what numbers have been instantly killed by falls : how many burnt to death, frozen, shot, or drowned, in a fit of drunkenness.

There is solemn meaning in the caution : " Take heed, lest at any time, your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares."

It may be thought that I have entered upon the discussion of this subject with zeal disproportioned to its importance. But convinced as I am that the extravagant use of ardent spirits is a prevailing sin of our day, I have deemed it my duty, as a religious teacher, to employ my feeble voice against a custom so fatal to the morals, the lives, and the souls of my fellow men, and so threatening to the welfare of my native country. The more this subject is considered, the more alarming does it appear.* The cry of

* A report from the national treasury, in the year 1805, states that duties actually accrued to government on 7,641,207 gallons of foreign spirits ; and 2,604,611 gallons of wine. The duties arising from this single source, amounted to 3,026,696 dollars and 60 cents. If this sum had been exacted in the form of a direct tax, it would, doubtless, have excited many murmurs. It will be perceived, that this statement does

our intemperance has gone up to heaven. Probably this infant country has already reached a maturity in this shameful vice, which is without a parallel in the history of the world. Probably no other nation, ancient or modern, in proportion to its whole population, ever had so many male and female drunkards as this. Certainly, in no other, have the means of intoxication been procured with so much facility, and used with so little restraint, by all sorts of people.

What then shall be done? Shall men of reflection sit still, and see a mortal disease preying on the vitals of community, without using any efforts to provide a remedy? The existence of the evil cannot be denied. Shall it be thought already too inveterate to admit the hope of reformation? Then our ruin is inevitable. It requires no supernatural penetration to see, that without a *thorough reformation*, the day of our calamity is at hand.

My brethren, from one who is by office a public re-prover, no apology can be expected for plain dealing, when he is called to bear testimony against prevailing wickedness. If, in such a case, it is painful to speak, it is, for the same reason, criminal to be silent. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." Let me hope, then, that this subject will be deemed worthy of serious consideration, by several distinct classes of people.

1. It claims the attention of those who are, by occupation, *retailers of ardent spirits*. It is readily admitted, that in this employment, it may sometimes be difficult to do that which is exactly right. But it is, doubtless, possible to sell spirits, without holding out a temptation to tippling.

not include the immense quantities of domestic spirits, which are made from grain and other materials. The number of distilleries, when they were registered by public authority, if I mistake not, was about thirty thousand; and their increase since that time, has surpassed all conjecture. At a moderate computation, the spirits consumed in the United States, every year, would load 100,000 wagons, which, in compact order, would extend more than a thousand miles; and the annual expense of this strong drink, to the people, if it were paid in silver, would exceed 600 tons of dollars! Where will these things end? If the inhabitants of this land must *pay* for a flood of ardent spirits from year to year, and what is worse, if they must *drink* it, what are our prospects!

Whatever profit or credit may be thought to arise from this, it can be no equivalent for doing a thing that is wrong in itself, and forbidden by the laws. The word of God says, "Wo unto him that giveth his neighbour drink; that putteth thy bottle to him, and makest him drunken also." Men are ingenious enough to find incentives to vice, without the aid of others, to present them in the most alluring forms. Those who are entrusted with the business of selling spirits in small quantities, are in a sense entrusted with the morals and lives of their fellow men. Their situation is highly responsible. They ought to be men of strict integrity. In all civilized society, there must be houses of entertainment for strangers, and for the accommodation of men who meet on necessary business. But when taverns are made places of resort for purposes of idleness and vice, they are perverted from the proper end of their institution, and become a public nuisance. It has been supposed, that a multiplicity of taverns "is an evil inseparably attendant on republican governments." Probably no country has exhibited so striking a proof of this as our own. In some parts of it, certainly, the evil has become so flagrant, that it ought to awaken the deep solicitude of all sober men.*

2. The subject claims the attention of *magistrates*, and of all who are concerned in executing the laws. Do these laws regulate the selling of spirits? Do they forbid drunk-

* In the city of New-York, alone, seventeen hundred tavern licences were granted for the year 1808. The Committee of the Humane Society, after investigating the subject, remark, in an excellent address to the public, "These petty taverns exhibit perpetual scenes of riot and disorder. Hence law-suits and criminal prosecution. Hence that day which the religion and laws of the country have set apart for the public worship of God is openly profaned. Supposing that the city contains 14,000 families, which is a probable calculation, it will appear that one seventh of its inhabitants is maintained by selling poison to the rest." Concerning the same sort of places for vending spirits in Pennsylvania, one of the chief magistrates remarks, "These are the polluted fountains that send forth constant streams to corrupt and demoralize the people. Here our youth, the growing hopes of our country, are initiated in all the mysteries of iniquity, and lay the foundation of those destructive habits that never forsake them. Here they are taught to practise the dialect of infernal spirits, and to rival the very demons in the use of profane and blasphemous expressions."

eness, and point out how it shall be punished? Why is it not punished? Shall these laws sleep in the statute book? Shall it be said that they cannot be executed? They *can* be executed. They *must* be executed, or by an immutable law of Providence, our country is doomed to ruin. Social blessings cannot long be the portion of any people among whom the first principles of morality cease to be regarded. Vain and visionary are all those theories which promise men liberty or happiness, while they are slaves to vice. To the people of the United States, especially, the voice of experience speaks, on this subject, with alarming authority. Where are our sister republics, of ancient and of modern days? They have all perished by one fatal disease, the moral corruption of their citizens. Ours is the only popular government that exists on the globe. Do you imagine that our safety is suspended on the intervention of miracles? Do you hope that the stated course of human events will be inverted for *our* preservation? Be not deceived. We are rushing into the same gulf of licentiousness where other free governments have expired. Already the symptoms of approaching death are upon us. Vice lifts its head without shame or fear, and bids defiance to control. Already the laws which were provided in better days, to guard the vital interests of the community, we are gravely told, *cannot be executed!* Our executive officers shrink from their high trust, as guardians of the public welfare, and yield to the prevalence of iniquities which they have not fortitude to withstand. You know that this is the language of truth and fact. To draw examples only from the subject before us: you see men guilty of actual drunkenness from year to year, till their families are undone, and themselves stripped of property, reputation, and reason; while the sword of civil authority has almost ceased to be any terror to such evil doers. Where is the stern virtue of our forefathers, whose frown was so efficacious to suppress vice! Where are those venerable magistrates, whose purity in principle, and decision in action, gave dignity to office, and energy to the laws!

“These suns are set!

“O! rise, some other such, or all that’s past

“Is empty talk of old achievements, and

“Despair of new.”

If the public sentiment cannot be awakened to perceive that much greater fidelity is indispensable, in executing the laws, against the abuse of ardent spirits, what shall counteract its increasing, fatal influence, to prostrate the morals of the land!

3. The subject claims the attention of *parents*. It is an office of natural affection, to save from danger, if possible, those whom you love. This care is especially confided to you, as it respects your own families: and you have now seen an urgent occasion for its exercise. If you can preserve your sons from becoming victims of strong drink, you will do them and the world an infinite kindness. This duty is worthy of all your watchfulness, and all your wisdom. You cannot engage in it too soon, nor persevere in it too steadily. As you regard the temporal and eternal welfare of your immortal offspring, restrain them from mingling with vile associates, and visiting places of dangerous resort. From their tenderest years let them be impressed with an habitual abhorrence of drunkenness. But remember that the best counsels will avail nothing, unless enforced by a proper *example*. If you have been in the free use of spirits at home and abroad, be it your first concern to reform *yourselves*. Say not, that in this practice you *mean no harm*. Can you seriously offer this apology for an example, which, you must know may tempt your children to ruin, and ripen them for an early grave? Say not, that you drink no more than is for your comfort, and are resolved to restrain yourselves within the bounds of temperance. Perhaps you will. But should it be so, are you certain that the same limits will restrain the next generation? As well you may expect the torrent, foaming down the precipice, to stop in its course.

Is it really so, that a man in sound health, and in fair weather, cannot live from morning to night, or cannot go a mile and go home again, without *drinking spirits*? Your fathers could do such things: and men did even breathe, and walk, and *labour* too, before ardent spirits were made. It is freely admitted, that they are useful in certain cases, especially in exposure to extreme changes or fatigue, or in the decline of age. Solomon allows strong drink "to him that is ready to perish." But in *common cases*, if you have adopted the opinion that it is for your comfort, ask

any sound physician, and I am sure he will tell you, that you "sin against your own life."

4. This subject claims the attention of all *reflecting men*, whose employment or reputation in community affords the means of doing good. In this class, may I not be allowed to address *physicians*, as holding an important rank? As guardians of our health, their profession is highly respectable; and on a subject like this, gives them a special influence over public opinion. It cannot be necessary to describe the various methods in which that influence may be employed to discourage or promote intemperance: and every benevolent man must see reasons enough why it should be properly employed.*

May I not especially hope, that the subject of this discourse will be solemnly regarded by all *professors of religion*? If its importance must be admitted by those who acknowledge the obligations of conscience, and common decency, how much more by those who profess to feel the sacred obligations of *piety*. Brethren, can you see without concern, the awful degeneracy of morals around you? Can you look forward to the consequences of these things without deep solicitude? Dare you, by your *own example*, contribute to increase the flood of licentiousness which threatens to overwhelm the land? "The time is come, that judgment must begin at the house of God." Vain are statutes and sermons against TIPPLING, while it receives countenance from the practice of sober and respectable men, and while even members of Christian churches betray, in many instances, a shameful fondness for ardent spirits.

Lastly. The subject eminently claims the attention of the *rising generation*. Many young men adopt the absurd opinion, that excessive drinking denotes a liberal mind,

* In the healthiest parts of Connecticut, the average number of deaths is about one out of one hundred, annually. Assuming this as the ratio of mortality for our whole population, and supposing that one-fifteenth part of the deaths is occasioned by spirits, it will appear that in the State, about a hundred and seventy die every year, from this cause. This is not offered as a precise, but as, probably, a very moderate estimate. What other single cause among us is so destructive of human life! What evil so much deserves the united reprobation of all who are friends to human happiness! In Connecticut, no man ever fell by a *duel*; but thousands have fallen by *strong drink*!!

and is a trait of a gentleman. This opinion has ruined thousands, who entered upon life with fair prospects of usefulness and respectability. By all the friendship which I bear to you, *young men*, I warn you to beware of the sin which has now been condemned. As you regard your character, your comfort, or your salvation, shun the company, shun the places, where this sin will beset you. The moment you become familiar with it, you are undone. Chained down in iron bondage, your life will become miserable, and your name contemptible. Avoid the men that love strong drink. Their feet go down to death: their steps take hold on hell. If you find yourselves inclined to go in this path of evil men, set the grave on your right hand, and eternity before you. Pause——and escape the ruin.

Brethren, I have done. Should the sin of following strong drink increase among us, I stand acquitted before God and you, in having made an honest effort to arrest its progress. If any thing wrong has been spoken, I entreat you to forgive it: if any thing true and important, I charge you to remember it, and profit by it. The discourse is committed to the faithful application of your consciences, and to the blessing of God.



STUBBORN FACTS.

“On my entrance into the printing-house of Watts, near Lincoln’s-Inn-Fields,” says B. Franklin, “I worked at first as a pressman, conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at the press. I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see, by this and many other examples, that the American Aquatic, as they used to call me, was stronger than those who drank porter. The beer boy had sufficient employment during the whole day in serving that house alone. My fellow pressman drank every day a pint of beer before breakfast, a pint with bread and cheese for breakfast, one between breakfast and dinner, one at dinner, one again about six o’clock in the afternoon, and another after he had finished his day’s work. This custom appeared to me to be abominable : but he had need, he said, of all this beer, in order to acquire strength to work.

I endeavoured to convince him that the bodily strength furnished by the beer, could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed : that there was a larger portion of flour in a penny loaf, and that consequently if he ate this penny loaf, and drank a pint of water with it, he would derive more strength from it than from a pint of beer. This reasoning, however, did not prevent him from drinking his accustomed quantity of beer, and paying every Saturday night a score of more than four or five shillings a week for this beverage : an expense from which I was wholly exempt.

My example prevailed with several of them to renounce their practice of bread and cheese and beer, and they procured, like me, from a neighbouring house, a good ba

sin of warm gruel, in which was a small slice of butter, with toasted bread and nutmeg. This was a much better breakfast, which did not cost more than a pint of beer, and at the same time preserved the head clearer."

A vulgar error prevails, which is, that strong liquors or ardent spirits are essential to bodily strength. This false opinion is partly grounded on the idea of a nutritious property in those liquors, and partly perhaps on a logical error in using the word strong, as being necessarily connected with strengthening the animal body. The first notion is entirely wrong, since it is proved by continual evidence, that strong liquors are inimical to animal life throughout the creation, and that no living animal or plant can be supported by such fluids, but that, on the contrary, they all become sickly and perish under their influence. Nourishing substances require to be of a similitude with the substances to be nourished ; and the constituent materials of man, and the whole of the living creation, contain no such compositions as those fermented and spirituous liquors. Such liquors cannot therefore be reckoned useful in the way of nourishing or maintaining the principal materials of the human body. But it may be argued, that strong liquors help the stomach to digest, and stimulate the actions of the blood vessels and the nervous system. I presume that no man would give a lamb, a calf, a chicken, or a duck, such liquors, with a hope of rendering it sooner fat and of sweeter flesh, even if such liquors were so cheap as to make it an economical process. Yet many parents do this by their infant children.

For people to drink spirits in cold weather, in order to be warm, is a mere fallacy. The glow of warmth produced by strong drink, is not only soon over, but is followed by a weak and chilled state of the frame.

This is evinced by many facts ; and among the rest, the following. In the winter of 1796, a vessel belonging to Connecticut, was wrecked on an island off the shores of Massachusetts. There were seven persons on board. It was night. Five of them resolved to quit the wreck, and seek for shelter on shore. To prepare for the attempt, four of them drank freely of spirits ; the fifth would drink

none. They all leaped into the water ; one was drowned before he reached the shore. The other four came to land : and, in a deep snow, and piercing cold, directed their course to a distant light. All that drank spirits failed and stopped, and froze, one after another. The man that drank none, reached the house, and still lives to enjoy the rewards of temperance.

This is the cause why sailors are so frequently frozen, when shipwrecked in cold weather. They feel a sort of dread and desperation ; they drink freely, and then make the attempt to escape. When they reach the shore, the glow of warmth the spirits had occasioned, having subsided, they are left in a chilled state, prepared to freeze, as they do ; while other persons from accidents, such as breaking through the ice, falling into the water, &c. are equally wet, equally exposed, equally distant from shelter, in weather equally cold, yet do not freeze.

It is objected, that it is excess, and not the temperate use of spirits, that produces such fatal effects in cold weather. But the following fact shows the contrary.

A brig from Russia, laden with iron, ran aground upon a sand bar that makes off from Newport Island. The master was disposed to unlade and get her off, but the weather was extremely cold, and none could be found to undertake the task ; as the vessel was at a distance from the shore, covered with ice, and exposed to the full effect of wind and cold.

Captain G——, a packet master of Newport, respected for his integrity, and who abstained from the use of spirits, at length engaged to unload the brig, and procure his hands. Six men were employed in the hold, which (the vessel being bilged) was full of water. They began the work with free, but temperate use of spirits : thinking they should need it then if ever. But after two hours labour they all gave out ; chilled through. After refreshing and warming, they made a second attempt ; using cider only, the remainder of the day. They now succeeded better, but still they suffered much from cold. The second day they consented to follow the directions of Captain G——, and drank nothing but milk porridge, made rich, and taken as hot as the stomach would bear it. The weather was equally severe as before ; but they were now able to

continue their work from four to seven hours at a time ; and then came up, as Captain G—— expressed it, “ smoking hot.” With this simple beverage, handed round every half hour, they continued their work from day to day, with not one drop of spirits, till the iron was all handed out and brought to shore, and not a man had a finger frozen.

And experience has taught not a few, that if people, when travelling in cold weather, would wholly omit drinking spirituous liquors, they would feel the effects of cold much less : because the glow of warmth, occasioned by drinking at one stage, leaves them in this chilled state, long before they reach the next.

In a most severe frost, which happened about eighteen years since, the hackney-coachmen of London suffered exceedingly by the practice of drinking ardent spirits : many died in consequence of dram-drinking ; while those who resorted to the use of tea, which a few did, not only weathered the cold, but acquired health and activity from their regimen.

Let it not be said, ardent spirits have become necessary, from habit, in harvest, and in other seasons of uncommon and arduous labour. The habit is a bad one, and may be easily broken. Let but half a dozen farmers in a neighbourhood combine to allow higher wages to their labourers than are common, and a sufficient quantity of any wholesome liquor ; and they may soon, by their example, abolish the practice of giving them spirits. In a little while they will be delighted with the good effects of their association. Their grain and hay will be gathered into their barns in less time, and in a better condition than formerly, and of course at a less expense, and a hundred disagreeable scenes, from sickness, contention and accidents, will be avoided, all of which follow in a greater or less degree the use of ardent spirits.

As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour ardent spirits into the stomach, to lessen the effects of a hot sun upon the skin.

Nor do ardent spirits lessen the effects of hard labour

upon the body. Look at the horse ; with every muscle of his body swelled from morning till night in the plough, or a team, does he make signs for a draught of toddy, or a glass of spirits to enable him to cleave the ground, or to climb a hill ? No ; he requires nothing but cool water, and substantial food. There is no nourishment in ardent spirits. The strength they produce in labour, is of a transient nature, and is always followed by a sense of weakness and fatigue.

Individuals are to be found who drink no spirits ; and are they not noted in their neighbourhoods for tiring out those who drink spirits to support them in labour ? And why is it so ? Because their strength is uniform ; neither raised nor exhausted by the stimulus of spirits.

If we can credit the account of our forefathers, when spirituous liquors in the field of labour were unknown ; we shall find that the work of a day was fully equal, if not more than now, with all the aid of spirits.

Among the premiums offerered, last year, by an Agricultural Society in New-York, there was one of twenty-five dollars, to the farmer who should gather in the greatest quantity of grain and hay, without the use of ardent spirits.

Spirits inflame the blood, irritate the passions, and act as a powerful stimulus upon the whole frame. Except when taken in very immoderate quantities, they do not stupify and besot the faculties, but rather excite them to keener action, and put their unhappy victims upon daring such new and destructive exploits, as would hardly have entered into their minds at another time, much less have been entertained there. Let the case of some of the worst murders which have been before the public, be considered : a few only shall be mentioned, but did space allow, a variety might be noticed.

James Ballard and John Merrit were poor men, living near each other, in Lincoln county, N. C. and had it not been for drunkenness, that monster vice—that love-destroying sin, they might have contracted and maintained for one another the spirit of brothers. But meeting one

day in one of those pernicious houses, a grog-shop, where, as Solomon says of certain other seats of destruction, well-known in his day, "many have been cast down wounded, yea many mighty men have been slain therein," they, as usual, presently got drunk and proceeded to quarrel and fight. After some blows had passed, Ballard snatched up the staff of an old flail, and therewith knocked Merit down, and continued his blows until he had literally beat him to death.

William Harveson, born in the neighbourhood of Camden, S. C. was for some offence confined in the prison bounds in Camden, which extended about a quarter of a mile south of Pine Creek. In the prison was employed David Russel as a tailor, working for the jailer and his family. When the tailor had finished his work and was about to depart for Statesburg, he invited Harveson to accompany him to the creek and take a parting drink with him. A bottle of rum was procured by the tailor: they went down to the creek, and seating themselves on a log, began to drink. Russel soon became stupified; Harveson too was quite intoxicated, but not deprived of power to move. In this situation he all at once conceived the horrible idea of murdering his comrade; and obtaining a sledge lying at an indigo vat, close by, he gave the tailor a blow on his forehead which knocked him down, but not being killed, as might have been expected, he cried out with a feeble voice, "O Harveson, don't kill me, don't kill me!" This brought the wretch to a pause, but being drunk, and brutish as the swine that devours its young, with another blow he dashed out his brains! When Harveson was accused of the crime, he confessed it, and that he did not know why he had done it; but said he had no manner of ill will against the tailor.

James Madlock, ship-carpenter, Portsmouth, as he came home drunk with his broad-axe on his shoulder, killed his wife and three children, as they met him at the door. It appeared from testimony given in court, that he had mistaken his poor wife and children for vipers, coming to bite him.

In the winter of 1817, the Committee of superintendence for the relief of the poor, in Philadelphia, addressed several queries to the charitable association of that city; the replies to which agree for substance, in the following statement; "It is a melancholy fact, that the excessive use of ardent spirits is the cause of the poverty of a very large proportion of those who receive public charity, probably two-thirds; and there is no doubt but the alms which are bestowed on such are frequently expended in purchasing this article. We believe more money is expended in the course of a year by the poor for this destructive article, than would be sufficient, if husbanded, to provide for all their wants during an inclement winter."

"We have no doubt but the immoderate use of ardent spirits is the principal cause of poverty, at least in seven cases out of ten."

On a similar inquiry made a few years since, in Portland, Maine, an official statement ascribes, as nearly as can be recollected, seven-eighths of the pauperism in that town to the same cause.

The Rev. J. King, Missionary in Charleston, South Carolina, in a Report which he read May, 1820, says, "In your *Orphan Asylum* are the descendants of those who were once wealthy, and who spent their substance in riotous living. I have not had the means of ascertaining precisely, but it is thought by those best acquainted with that interesting establishment, that as many as two-thirds, if not three-fourths of the children are brought there by the intemperance or the idleness of their parents.

"The sum annually expended for the support of this institution, is not far from \$22,000. Say two-thirds of the children are of the above description, which is probably less than the reality. The City of Charleston, then, pays annually to this one institution, a tax of more than \$14,000, in consequence of intemperance, idleness, and other vices. Had the parents and grand parents of these children been sober moral men, \$7,000 would have been sufficient, where this city now pays \$22,000.

"At the *Poor-house* I have made diligent search, and find, that not far from three-fourths of its occupants were brought there by intemperance. The expense of this establishment is annually about \$24,000.

“From my acquaintance with those at the *Marine Hospital*, the winter past, I do not hesitate to say, that I think *more* than two-thirds of them were brought there by the same cause, that is, in consequence of vice. The expense of this establishment is about \$6,000 annually. Two-thirds of this is about \$4,000, which this city pays, in the same way in which it pays \$14,000 at the Orphan House, and \$18,000 at the Poor House, amounting in the whole, to \$36,000.

“I have also made inquiry with regard to those who are aided in this city by the *Ladies’ Benevolent Society*, which would do honour to any city or nation under heaven. This society expends, annually, upwards of \$2,000 in relieving the distressed, ‘more than one half of whom,’ according to a statement given me by one of the officers of that Society, ‘have brought their poverty and wretchedness on themselves by intemperance and idleness.’

“Besides what has been mentioned, I might advert to other minor charitable institutions, as also to the thousands of dollars given, every year, by private individuals, to those who have been plunged into pauperism in the same manner as those already mentioned. A tax, then, of at least \$40,000, and probably \$50,000, or \$60,000, is annually levied upon this city by vice.

“These are facts which ought to speak loudly, so as to be heard by every one who aids in paying the public taxes, and every one who feels an interest in his country, as a politician, or a Christian. These evils exist not only in this city, but in almost every city and village in the Union.”

DISEASES OCCASIONED BY ARDENT SPIRITS.

BY DR. RUSH.

1. A decay of appetite, sickness at stomach, and a puking of bile, or a discharge of frothy and viscid phlegm by hawking, in the morning.

2. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was said to prey constantly, as a punishment for his stealing fire from heaven, was intended

to illustrate the painful effects of ardent spirits upon the organs of the body.

3. Jaundice and dropsy of the belly and limbs, and finally of every cavity in the body. A swelling in the feet and legs is so characteristic a mark of habits of intemperance, that the merchants in Charleston, I have been told, cease to trust the planters of South Carolina, as soon as they perceive it. They very naturally conclude industry and virtue to be extinct in that man, in whom that symptom of disease has been produced by the intemperate use of distilled spirits.

4. Hoarseness, and a husky cough, which often terminate in consumption, and sometimes in an acute and fatal disease of the lungs.

5. Redness and eruptions on different parts of the body. They generally begin on the nose, and after gradually extending all over the face, sometimes descend to the limbs, in form of leprosy. They have been called "Rumbuds," when they appear in the face. In persons who have occasionally survived these effects of ardent spirits on the skin, the face after a while becomes bloated, and its redness is succeeded by a death-like paleness. Thus the same fire which produces a red colour in iron, when urged to a more intense degree, produces what has been called a white heat.

6. A fetid breath, composed of every thing that is offensive in putrid animal matter.

7. Frequent and disgusting belchings. Dr. Haller relates the case of a notorious drunkard having been suddenly destroyed in consequence of the vapour discharged from his stomach by belching accidentally taking fire, by coming in contact with the flame of a candle.

8. Epilepsy.

9. Gout in all its various forms of swelled limbs, cholic, palsy, and apoplexy.

10. Madness. The late Dr. Waters, while he acted as house pupil and apothecary of the Pennsylvania Hospital, assured me, that in one-third of the patients confined by this terrible disease, it had been induced by ardent spirits.

Most of the diseases which have been enumerated are of a mortal nature. They are more certainly induced, and terminate more speedily in death, when spirits are taken in such quantities, and at such times, as to produce fre-

quent intoxication ; but it may serve to remove an error with which some intemperate people console themselves, to remark, that ardent spirits often bring on fatal diseases without producing drunkenness. I have known many persons destroyed by them, who were never completely intoxicated during the whole course of their lives. The solitary instances of longevity which are now and then met with in hard drinkers, no more disprove the deadly effects of ardent spirits, than the solitary instances of recoveries from apparent death by drowning, prove that there is no danger to life from a human body lying an hour or two under water.

I have classed *death* among the consequences of hard drinking. But it is not death from the immediate hand of the Deity, nor from any of the instruments of it which were created by him. It is death from SUICIDE. Yes—thou poor degraded creature, who art daily lifting the poisoned bowl to thy lips—cease to avoid the unhallowed ground in which the self-murderer is interred, and wonder no longer that the sun should shine, and the rain fall, and the grass look green upon his grave. Thou art perpetrating gradually, by the use of ardent spirits, what he has effected suddenly by opium—or a halter. Considering how many circumstances, from surprise, or mental derangement, may palliate his guilt, or that (unlike yours) it was not preceded and accompanied by any other crime, it is probable his condemnation will be less than yours, at the day of judgment.

AN
ESSAY
ON
TEMPERANCE,

ADDRESSED PARTICULARLY TO STUDENTS,

AND THE

YOUNG MEN OF AMERICA.

BY EDWARD HITCHCOCK,

Professor of Chemistry and Natural History in Amherst College.

PUBLISHED UNDER THE DIRECTION OF THE AMERICAN TEMPERANCE
SOCIETY.

IT BEING THE ESSAY TO WHICH A PREMIUM WAS AWARDED.

SECOND EDITION.

AMHERST.

PUBLISHED BY J. S. & C. ADAMS ;

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1830.

DISTRICT OF MASSACHUSETTS,....*To wit :*

District Clerk's Office.

Be it remembered, that on the ninth day of April, A. D. 1830, in the fifty fourth year of the independence of the United States of America, J. S. and C. Adams, and Company of the said district, have deposited in this office the title of a Book, the right whereof they claim as Proprietors in the words following, *to wit :—*

An Essay on Alcoholic and Narcotic Substances, as articles of common use : addressed particularly to Students. By Edward Hitchcock, professor of Chemistry and Natural History in Amherst College. Published under the direction of the American Temperance Society. It being the Essay to which a premium was awarded.

In conformity to the act of Congress of the United States, entitled “an act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to an act entitled “an act supplementary to an act, entitled an act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned ; and extending the benefits thereof to the arts of designing, and etching historical and other prints.”

JNO. W. DAVIS, .

Clerk of the District of Massachusetts.

ESSAY, &c.

THE substances in common use which contain the largest quantity of alcohol, are ardent spirit and wine. The proportion of this principle, in 100 parts, of the most usual varieties of these articles, is as follows:

Rum	54
Brandy, (French)	53
Gin	52
Scotch Whiskey	54
Port Wine	from 19 to 26
Madeira	“ 19 “ 24
Currant Wine	21
Sherry, Lisbon, & Malaga,	from 18 to 20
Claret	from 13 to 17
Tokay	10

Nearly all the wines used in this country contain a much larger proportion of alcohol than the above table indicates; as it is well known to be the practice of many dealers in wine, to add brandy and other articles, to give them more life and a richer color. Indeed, it is stated by a most respectable medical authority, that “for every gallon of pure wine which is sold, there is perhaps a pipe, or fifty times the quantity, of that which is adulterated, and in various manners sophisticated—the whole, without exception, the source of a thousand disorders, and in many instances an active poison imperfectly disguised.”*

Of the narcotic substances commonly used, opium and tobacco contain much the largest quantity of the narcotic principle. I would, therefore, solicit the attention of every student and other intelligent young man, to an examination of the nature, relations, and effects of spirit, wine, opium, and tobacco; in the hope of persuading them all, totally to abstain from their use.

I group these articles together, as alike to be rejected, because they agree in being poisonous in their natures; unnecessary to the healthy; incapable of affording nourishment to the body; fascinating to diseased appetite, and destructive to property, health, and life.

Of these articles, however, ardent spirit is preeminent in the work of destruction. And, therefore, abstinence from this, is of preeminent importance. But wine, opium, and tobacco in all the Protean forms they are made to assume, number not a few among their victims. They ought, therefore, to be all proscribed together.

Moreover, abstinence from one or more of these articles, while we retain the habit of using any of them, most effectually neutralizes the influence of our example in favor of temperance. "I should prefer to use wine, instead of rum, or whiskey," says an intemperate man; "but wine is too expensive. Give me your wine, and I will abandon spirit." "I am ready to abstain from alcohol," says another, "when you do from tobacco." This appeal must effectually shut the mouth, and destroy the influence, of any one, who will persist in the use of wine or tobacco.

By total abstinence from the alcoholic and narcotic substances above mentioned, I mean an entire disuse of them, except when they are prescribed for bodily disease, by a regular physician, who is not himself addicted to their use. Like most other poisons, they may sometimes be employed advantageously, as medicines; though several medical men of the first standing in our country, have pronounced all of them, except opium, to be unnecessary, even to the physician; since in all cases, as good, or better substitutes may be employed.

The appeal, which I now proceed to make, to every scholar and intelligent young man, urging him to abstain entirely from ardent spirit, wine, opium, and tobacco, is based,

I. UPON THE PRINCIPLES OF PHILOSOPHY.

These articles, it is well known, have all a vegetable origin. Alcohol is the principle that gives to ardent spirit and wine their intoxicating power; while the narcotic principle to opium and tobacco imparts similar properties. In popular language, alcohol is classed among the stimulants; and opium and tobacco among the narcotics; which are substances, whose ultimate effect upon the animal system, is,

to produce torpor and insensibility; but taken in small quantities, they at first exhilarate. And since alcohol does the same, most medical writers, at the present day, class it among the narcotics.

All vegetable substances consist essentially of three simple principles; oxygen, carbon, and hydrogen. These, and these only, compose the sweetest as well as the most acid parts of plants: the mildest as well as the most powerful; the most salutary as well as the most poisonous. Nor can chemistry discover any difference in their composition, except that the elements above mentioned, usually exist in them in different proportions. A knowledge of the chemical constitution of the narcotics under consideration, affords no assistance, therefore, in determining whether they are salutary or injurious. Their physical effects upon animals, however, prove them to be active poisons.

But what are we to understand by a poison? Any thing, which being introduced into the animal system, proves detrimental, or fatal, may properly be denominated poisonous; so that the same substance may be a poison, or not, according to the quantity and circumstances in which it is taken. Thus, a very small quantity of arsenic, and a moderate amount of animal food, may be taken with equal impunity, and sometimes with equal benefit. But a large quantity of the food proves sometimes as fatal to health and life, as a large dose of the arsenic; and the effects of the two are not much dissimilar. Smallness of quantity and a certain obscurity in the mode of operation, seem included in Dr. Johnson's definition of the word. But these are relative circumstances merely, and therefore not essential. If the effect be rapid and powerful from small quantities, the poison is said to be active. In order to determine, therefore, whether the substances under consideration belong to this class, we have only to compare their effects upon the animal system, with that of articles universally acknowledged to be actively poisonous.

As to Morphia and Nicotin, which are the quintessence of opium and tobacco, there will be no dispute. "A grain and a half of morphia," says Dr. Ure, "taken at three different times, produced such violent symptoms upon three young men of seventeen years of age, that Serturmer was alarmed, lest the consequences should have proved fatal."

"A drop or two of the chemical oil of tobacco," says a medical writer, "being put upon the tongue of a cat produces violent convulsions and death itself in the space of a minute."*

Whether opium is used in the form of pills, tinctures, confections, electuaries, or anodynes, such as laudanum, pargoric, &c. ; or whether tobacco is chewed or smoked, or taken as snuff, the virulent poisons above mentioned, which give them their power, are greatly weakened by mixture with other substances. Still, the paw of the lion can not be entirely hid. A few grains of common opium, indeed, will destroy a person unaccustomed to it; and a large quantity of tobacco has produced the same effect. The habitual use of opium brings on weakness of the digestive organs, and imbecility of mind; a remarkable sottishness in the appearance, and premature dissolution. In those not accustomed to it, tobacco excites nausea, vomiting, dizziness, indigestion, mental dejection, and in short, the whole train of nervous complaints. No wonder that James the first, on seeing such effects from this "Nicotian drug," should have sent forth his "Counterblast to Tobacco," and edicts still more powerful, to prevent its introduction into England: that the Pope excommunicated those who used it in the churches: and that the civil power was arrayed against it in Russia, Turkey, and Persia. But tobacco has triumphed; and the only hope of its extirpation from our land, is by rousing against it a mightier power than any Eastern despot wields; and that is, enlightened public opinion.

Most of the other powerful vegetable poisons, such as henbane, hemlock, thorn apple, prussic acid, deadly nightshade, foxglove, and poison sumach, have an effect on the animal system scarcely to be distinguished from that of morphia and nicotin, or opium and tobacco. The operation of alcohol is also very similar. These poisons produce nausea, vertigo, vomiting, exhilaration of spirits for a time, and subsequent stupor, and even total insensibility: and so does alcohol. They impair the organs of digestion, and may bring on fatuity, palsy, delirium, or apoplexy; and so may alcohol. These effects, indeed, usually follow only in a slight degree from spirit, as it is commonly drunk; because the alcohol is so much diluted. Even spirit of the first proof,

contains, as we have seen, only about 50 parts of alcohol in 100; yet seven drams introduced into the stomach of a rabbit, produced death in an hour and a quarter;* and 6 drams proved fatal to a robust dog in three and a half hours.† Nor are the cases rare, in which alcohol, thus diluted, has proved fatal to men. Were the alcohol perfectly pure; or undiluted, these effects would be doubly powerful. Now all the virulent poisons, if mixed with other substances, so as to be less concentrated, may be used for a long time, even habitually, without seeming to produce any very injurious effects. A horse may take a dram of arsenic daily and continue to thrive; and a very small quantity seems not to affect a man. In short, there is so close a resemblance between the operation of alcohol and most of the powerful vegetable poisons, that to regard the latter as poisonous, and not the former, would be highly unphilosophical. Accordingly, the best medical writers of the present day, do class alcohol among the poisons, as well as opium and tobacco.

It is surely reasonable to infer from hence, that these substances must be very dangerous, when employed as articles of luxury or diet; or when administered as medicines, except under the direction of the regular physician. He may use them, (especially opium) in many cases, perhaps, with advantage. For the same substance, that is deadly poison to the constitution in health, may be eminently salutary in sickness. And a similar difference exists in different constitutions; which is the reason that some men are worn out much sooner than others by the use of stimulants and narcotics. But the physician is the only proper person to judge of the cases and the quantity, in which these substances ought to be used. For every man to take the business into his own hands, without any knowledge of medicine, and to undertake to determine when, and how much, of ardent spirit, wine, opium and tobacco, are necessary for him, is just as absurd and as dangerous as if he were to prescribe and deal out arsenic, or corrosive sublimate, or calomel. Nor can the man in health do it, to gratify his appetite, without certain injury to his constitution. He may not perceive injurious effects for years, on account of the immediate exhilaration; but complicated chronic complaints will,

laxing the vessels of the gums, it may impair the healthy condition of the vessels belonging to the membranes of the socket, with the condition of which, the state of the tooth is closely connected.”*

The practice of smoking is alike deleterious. If it were ever useful as a medicine, the habit, by deadening the nervous sensibility, must prevent every good effect, and then it becomes injurious only: Indeed, “even in persons much accustomed to it, it may be carried so far as to prove a mortal poison.”†

The counsel given by the Journal of Health, is, therefore, in perfect accordance with the principles of medical philosophy. “Our advice is, to desist, immediately and entirely, from the use of tobacco in every form, and in any quantity, however small.”—“A reform of this, like of all evil habits, whether of smoking, chewing, drinking, and other vicious indulgencies, to be efficacious, must be entire, and complete, from the very moment when the person is convinced, either by his fears or his reason, of its pernicious tendency and operation.”

Ardent spirit and wine are considered very serviceable, by multitudes, in several circumstances. Let us see whether this opinion is correct.

Is alcohol necessary for the farmer, to sustain him under protracted labour and fatigue? The experiment has been fairly and repeatedly tried, by many of the most hard-working men in the country; and their testimony is, that spirit is effectually injurious, by increasing the very evils it is supposed to remove; notwithstanding the temporary exhilaration from a full

garrison who goes to war for the soldier? Says Dr. Jackson, a physician who served in the British army: “my health has been reduced to months, or years, of days; and by the aids of temperance and laudanum, or his pi-orn out two armies, in two wars, and stance, call it tincture, but another before my period of old will, is destroying him, animal food, drink no wine or malt ing arsenic, or had the pi-nd; I wear no flannel; and nei- of disease may for a while heat nor cold, when business is credulous at our prediction

will come, and the consequence of Boston, March, 1830.

A general officer in the British service thus testified also, more than thirty years ago. "But above all, let every one who values his health, avoid drinking spirits when heated; that is adding fuel to the fire, and is apt to produce the most dangerous inflammatory complaints." "Not a more dangerous error exists, than the notion that the habitual use of spirituous liquors prevents the effects of cold. On the contrary, the truth is, that those who drink most frequently of them are soonest affected by severe weather. The daily use of these liquors tends greatly to emaciate and waste the strength of the body."*

The Roman soldiers, who conquered the world, and bore a weight of armour that would almost crush a modern warrior, drank nothing stronger than vinegar and water.

Are alcoholic mixtures necessary for sailors? In 1619, the crew of a Danish ship, of sixty men, well supplied with provisions and ardent spirit, attempted to pass the winter in Hudson's Bay: but fifty eight of them died before spring. An English crew of twenty two men, however, destitute of ardent spirit, and obliged to be almost constantly exposed to the cold, wintered in the same Bay, and only two of them died. Eight Englishmen did the same, in like circumstances, and all returned to England; and four Russians, left without spirit or provisions in Spitzbergen, lived there six years and afterwards returned home. In accordance with these facts, it is found, that when sailors are exposed in high latitudes to cold and wet, those endure best, and live longest, who drink no spirit.†

Is spirit necessary for slaves, who are exposed to a summer's sun in warm climates? "On three contiguous estates," in the island of Cuba, says Dr. Abbot, "of more than four

* Military Mentor, vol. 1. p. 24—25.

† *Extract from the New York Mercury of March 31st, 1830.* On Thursday night a very fair experiment was made on the effect of spirituous liquors to sustain men under fatigue. The vessel was on Barnegat Shoals when the storm came on, and through the night was in great peril. All hands drank spirit except one man sixty years of age. He stood at the helm from five o'clock in the evening of Thursday, until ten o'clock on Friday, the sea breaking upon him constantly, when he came off in good condition—All the men who drank spirits had given out several hours before."—*See also, Rees's Cyclop. Article Cold.*

hundred slaves, has been made with fine success, the experiment of a strict exclusion of ardent spirits, at all seasons of the year. The success has far exceeded his (the proprietor's) most sanguine hopes. Peace and quietness, and contentment, reign among the negroes; creoles are reared in much greater numbers than formerly; the estates are in the neatest and highest state of cultivation, and order and discipline are maintained with very little correction, and the mildest means.*

The men in Europe, who are trained to become pugilists, and to whom it is the object to give the greatest strength and most perfect health, are not allowed ardent spirit at all; and the best trainers prohibit wine.

Now if spirit and wine are not only unnecessary, but decidedly injurious, in the extreme cases that have been pointed out, surely they cannot be beneficial to the student, who is subject to none of these exposures. Some, however, will say, that their moderate use by such persons greatly assists digestion.

"It is a common enough belief," says an European medical writer, "that a dram after meals promotes digestion. But there cannot be a more erroneous opinion. Those, indeed, who have acquired this pernicious habit, may find, that without their usual stimulus, digestion goes tardily on. But this only bespeaks the infirm and diseased state to which the stomach has been reduced. For the digestion of the healthy and unaccustomed, is sure to be interrupted and retarded by a dram. Common observation might satisfy us of this. But the question has been submitted to direct experiment by Dr. Beddoes; and he found that the animals to whom spirits had been given along with their food, had digested nearly one half less, than other similar animals from whom this stimulus had been withheld."†

Physicians were, indeed, formerly in the habit of recommending a little brandy and water, or wine, to those affected with the dyspepsy. But the opinion of the ablest of them now, at least in this country, is, that such tonics, in most cases of this sort, give only a transient and deceitful relief; and in fact tend to exhaust the invalid's scanty strength. In-

* Abbot's Letters from Cuba.

† Edinburgh Encyclopedia, Article Aliment, vol. 1. p. 498.

deed, they maintain that "permanent strength is never given by stimulating medicines."* A distinguished scholar in our country, who has been a dyspeptic for "some thirty years," says that the worst of all tonics is ardent spirit: For a dyspeptic, however, wines of all kinds are a deadly poison; even worse than brandy, but for different reasons.

Many suppose that spirit, wine, and tobacco, possess a wonderful efficacy in resisting contagion: and hence they are freely used by those in attendance upon the sick. But their only value in this respect, appears to consist, in inspiring confidence in those who employ them; and this is a state of mind, more favorable than that of fear for repelling contagion. But on the other hand, the insensibility produced by these substances, is a far more prolific source of danger; so that the man under their influence, is peculiarly exposed to contract disease. A single phial of the chloride of lime, or soda, (substances now easily obtained in our country,) applied occasionally to the nose in the rooms of the sick, affords more security against contagion, than all the alcohol and all the wine, and all the tobacco, and all the aromatics in the land. Let a man furnish himself with this safeguard, let him see that the rooms of the sick are well ventilated, and if he please, fumigated with the chlorides, and let him not go fasting to visit them, and he has taken the best methods known, for avoiding the contagion of dangerous maladies.

It would be passing by a most important part of the philosophy of this subject, not to endeavour to give a true account of the operation of alcohol upon the animal system. Water, milk, and solid food, strengthen that system, by being actually converted into its substance. In the stomach they are changed into a pulpy mass, called chyme; thence they pass into the bowels, where their nutritious portions become chyle; and this, being taken up by the lacteals, passes into the blood: which in its circulation, conveys the chyle to every part of the system that needs to have its wastes repaired. Does alcohol operate in the same manner to invigorate the bodily powers? In other words, does it impart any nourishment to the system?

* See Dr. Hales's able Essay in the Journal of Humanity for Nov. 18th, 1829, &c.

That the water, with which alcohol, when drunk, is diluted, might be nutritious, if it were to pass into the blood, cannot be doubted. Usually, however, it does not go into the blood; but is thrown off by those organs, "which are set as waste gates to the system," because the system is already supplied with fluid enough. This excess of liquid must weaken the digestive power of the stomach over nutritious substances, by too much diluting the gastric juice; while the alcohol will have a similar debilitating effect, by exhausting the stomach's excitability. Moreover, it is now ascertained, that alcohol, frequently, at least, passes unchanged into the blood;* so that if you distil a drunkard's blood, you will obtain pure alcohol: indeed, it has been found in the ventricles of the brain.† Now alcohol in the blood cannot nourish any part of the animal system, because no part of that system is composed of alcohol; and there is no reason to suppose that this substance is decomposed after getting into the circulation. All the organs, as an ingenious medical writer remarks, '*decline*' this alcohol, as the blood conveys it round to them. "The head says, 'my nerves are calmer, my thoughts are clearer, without it,—I beg to be excused:' the heart says, 'my motions are more regular, my affections are purer, without it,—I have no occasion for it:' the limbs say, 'our strength is firmer, our vigor is more durable without it,—we need it not:' all say, 'it cannot nourish us, it cannot sustain us,—we will none of it:' and at length rejected by all, except by those organs whose peculiar office it is to convey out of the blood, its

* M. Majendie tied up the passage from the stomach to the intestines in a dog, and then injected alcohol into the stomach. In half an hour afterwards the chyle was examined and contained no alcohol: but its odour was very sensible in the blood, which yielded it on distillation. Hence, alcohol may pass in some mysterious manner, and through some hitherto undiscovered passage, directly from the stomach into the blood—perhaps through the agency of galvanism. May it not pass into any other part of the system in the same manner, and corrupt the various secretions; and when a man is thus filled with alcohol, will he not be liable to take fire; and will not this explain the spontaneous combustion of drunkards, which in several instances has undoubtedly taken place.—Paris on Diet, p. 46.

† Journal of Humanity, Nov. 18th, 1829. See also Mussey's Address, p. 5.

refuse and worthless parts; it is taken up by them and thrown out of the body.”*

No nourishment in alcohol! How can this be, when it is extracted from molasses, grain, and other substances confessedly nutritious, and seems to constitute their essence? And how is it, that intemperate men not only live, but grow corpulent, upon less solid food than the temperate?

How can it be expected, I reply, that a stomach so debilitated as the drunkard's, so worn out by constant excitement, should be able to digest as much food as that of the temperate man? And who can mistake the bloatedness of a diseased body, for firm and robust muscle? As to the origin of alcohol, it is a mistaken opinion, that it exists naturally and originally in any kind of fruit, or grain. For it always results from the fermentation, or incipient decomposition, of those substances that contain, or will produce, sugar. Before any part of fruit or grain can become alcohol, its nature must be as entirely changed, as that of manure, before it can become the stalk, or flower, or fruit of a plant.

Since spirit is obtained from grain and other nutritious substances, some have inferred, that God intended it for drink, as much as he intended flour for food. But the alcohol does not exist naturally in the grain, in much quantity, without the artificial processes of fermentation and distillation. True, the laws of chemical affinity, which God has established, operate in the production of alcohol, by these processes. And so they operate in the production of the most hateful and dangerous gases, resulting from the decomposition of vegetable and animal substances: and if this fact proves that alcohol is to be used for drink, it proves equally, that these gases are to be used in respiration.

Some too, cannot conceive how alcohol should be poisonous, since the substances from which it is produced, are so eminently salutary. But if alcohol be an entirely new substance, formed out of the ruins of the grain, cider, &c. why should it be thought any more strange, that it should be a poison, than that poisonous gases should result from the decomposition of the sweetest and most nutritious vegetable and animal substances.

But if alcohol afford no nourishment, how can it sudden-

* Journal of Humanity, Dec. 9th. 1829.

ly inspire a man with such surprising vigor? I answer, by its action on the nervous system, whereby the latent energies of the constitution are roused into action. God has given to the animal constitution, a capacity to exert an amount of physical power much superior to what is necessary for ordinary occasions. The key to this store-house of strength is the excitability of the system; and this is put into requisition by the action of alcohol. Alcohol does not create any new physical power; it merely rouses into action that which already exists in the constitution.

If such be a true account of the operation of alcohol, and I might appeal to the highest medical authorities for its correctness, it is very obvious that this substance must prematurely exhaust the system. That secret energy, which nature has in reserve for seasons of great bodily and mental effort, for extremes of heat and cold, hunger, thirst, and disease, is thus prodigally and irretrievably wasted. It is, as if a powerful prince should unlock the magazines collected by his predecessors, against a time of need, and wantonly expend them upon his lusts; while powerful enemies were hovering along his frontiers.

The friends of temperance are very frequently urged to point out any bad effects, resulting to a man's constitution, from a very moderate and prudent use of ardent spirit, or wine. In the statement just made, we have the answer. The premature exhaustion which is thus infallibly produced in a greater or less degree, renders the individual peculiarly liable to the attacks of violent and dangerous disorders. He is seized with fever, or dropsy, or apoplexy; but never suspects that his prudent use of spirit or wine, is the cause. But his physician understands the matter; though prudence may prevent his even hinting his suspicions.

Nor is this all. This premature exhaustion renders the system far less able to resist disease, than if it had been subjected to no unnatural excitement. Hence the most moderate drinker, is far more apt to sink under his disorder than he, who is rigidly temperate. Listen to the opinion of one of the most respectable medical societies in our land, on this point. "Beyond comparison," say they, "greater is the risk of life undergone in nearly all diseases of whatever description, when they occur in those unfortunate men,

who have been previously disordered by these poisons."*

Philosophy urges total abstinence upon literary men; on the ground also, that spirit, wine, opium, and tobacco, exert a pernicious influence upon the intellect. They tend directly to debilitate the digestive organs; and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations, than by thus entailing upon ourselves the whole hateful train of nervous maladies. These can bow down to the earth an intellect of giant strength, and make it grind in bondage, year after year, like Samson shorn of his locks, and deprived of his vision. Would to God, there were not so many melancholy illustrations of this position in the history of drunkenness in our land. Alas, intemperance seems to select the brightest intellects as her victims, that she may show her omnipotence by crushing them in her iron embrace.

But to pass by the sot and the drunkard; I maintain that the unnatural excitement, which a moderate and occasional use of alcoholic and narcotic substances produces, is unfavorable to clearness and vigor in mental operations. The dizziness of the brain, and exhilaration accompanying their use, especially that of alcohol, what are they, but incipient delirium, and the premonitions of apoplexy. The mental operations may, indeed, seem to be quickened; but to what purpose is it, that the machine is furiously running and buzzing, after the balance wheel is taken off!

From such a severe denunciation as this, however, must not the mild and healthful exhilaration of an occasional glass of wine be exempted? Have not literary men, and even some physicians of early times, declared that "wine inspires a genius favorable to the poet?"

True, I answer, there has been a deep delusion on this, as well as other important subjects: Armstrong, in his generally excellent poem, on the Art of Preserving Health, even advises men to "to learn to revel." But a more modern poet, of no mean name, could say,

* Report of the Committee of the Philadelphia Medical Society, Jan. 24, 1829.

"We never drew our inspiration from the flask."*

And more modern, and not less able physicians too, have testified as follows. "My whole experience assures me that wine is no friend to vigor or activity of mind. It whirls the fancy beyond the judgment and leaves the body and soul in a state of listless indolence and sloth. The man that on arduous occasions is to trust to his own judgment must preserve an equilibrium of mind, alike proof against contingences as internal passions. He must be prompt in his decisions; bold in enterprise; fruitful in resources; patient under expectation; not elated with success; or depressed with disappointment. But if his spirits are of that standard as to need a *fillip* from wine, he will never conceive or execute any thing magnanimous or grand. In a survey of my whole acquaintance and friends, I find that water drinkers possess the most equal tempers and cheerful dispositions.†

"The depths of philosophy, and the elevations of poetry," says the Journal of Health, "are most felicitiously explored by those whose minds are allowed to exert their powerful faculties, unclouded by the muddy vapors of wine or spirit."

Finally; Philosophy makes her appeal on this subject, on the ground that alcoholic and narcotic substances, blunt, and ultimately almost obliterate, the natural affections, and moral sensibilities. Philosophy well knows, because she has seen the experiment tried, and that too, by her own mistaken votaries, that even to weaken these affections and sensibilities, is to undermine the pillars on which society rests; and to destroy them, is to knock out the key stone of the arch, that sustains all which is beautiful and valuable among men. Experience, too, the handmaid of Philosophy, points us to the victims of Intemperance, that meet us at every corner; and bids us see, with our own eyes, the desolating influence of alcohol. These men and women were once the ornament and hope of society. Once, they were the joy and the pride of parents and friends; but now, are they their shame and anguish. Once, their bosoms swelled with honorable feeling, and virtuous enterprise; but now, they are past shame, past hope, past effort, except to

* Cumberland's Retrospection.

† Trotter's Essay on Intemperance, p. 170.

complete the work of self-immolation. Once, some of them were husbands and wives; in whose bosoms there glowed a tender, pure, and unchanging conjugal affection; and they had children clustering around them, affectionate and beloved, whose ears never heard a sweeter sound, than the name of father or mother; and their home, O, how sweet a paradise it was, for such a world as this! but now, their bloodshot eyes look with stupid unconcern, or savage glare, upon the partners, whose bosoms they have made desolate, and upon the children, whom they have covered with rags and infamy; and their voices now sound like the yelling of fiends, in that home, once so sweet, now almost converted into an abode of fiends. Once, they had consciences, quick to discern, abhor, and shun every thing immoral and base; but their conscience now, O, it is dead and buried, never to awake till the judgment day.

Would the temperate and educated youth of our land escape this horrible desolation? Total abstinence is the only sure wall of defence, which they can build up around them: Every other rampart has been demolished by the insidious sappings of the foe. Trust in no other, then, if you would escape the moral ruin, which, sooner or later, follows in the track, even of moderate indulgence.

But what substitute has Philosophy to offer, when she thus demands the abandonment of stimulants and narcotics? God has provided one: a most safe, most salutary, and most abundant substitute. Most mercifully is it scattered in purity and profusion, all around us: gushing forth, clear as crystal, from the base of every hillock in our favoured land. Its name is *Pure Water*: though it sometimes assumes the name of milk and water, vinegar and water, sweetened water, or small beer, without losing its essential and characteristic excellencies. I know that so simple a beverage is loathed by a stomach that has lost its natural tone, and has become educated to the use of stimulants and narcotics. But such a stomach may be again learnt to relish it: and it is now too late to maintain, that water needs the admixture of any other substance, to render it, of all drinks, the most promotive of health, strength, longevity, and serenity of mind. Let us hear a few testimonies on this subject, from medical men.

Cheyne, a distinguished physician, who wrote more than a century ago, and who had himself experienced incalcula-

his benefits from the use of water, describes its value with great enthusiasm. "The benefits," says he, "a person who desires nothing but a clear head, and strong intellectual faculties, would reap by drinking nothing but water (tepid or cold as the season is,) while he is yet young and tolerably healthy, well educated and of a sober honest disposition, are innumerable: As first, that he would live probably till towards an hundred years of age, &c. Secondly, that he would constantly enjoy a clear head, calm, at least governable passions: a facility in intellectual applications, and the acquisition of virtue, &c. Thirdly, he would thereby be secured against all the great, atrocious, and frightful distempers: as melancholy, lowness of spirits, wrong-headedness, madness, apoplexies, suffocations, fevers of all kinds, pestilences, pleurisies, &c."*

"If there is in nature a remedy, which deserves the name of universal," says Hoffman, a celebrated German physician, who lived nearly two centuries ago, "it is, in my opinion, pure water."

"Water," says the Edinburgh Encyclopedia, "is the natural drink of man, and indeed, of all animals. It is not only the safest and best drink, but however it may be disguised, water is perhaps the only fluid which can answer all the purposes for which drink is required."

"There can be no question," says Dr. James Johnson of London, "that water is the best and the only drink which nature has designed for man; and there is as little doubt but that every person might gradually, or even pretty quickly, accustom himself to this aqueous beverage."—"The water drinker glides tranquilly through life, without much exhilaration or depression, and escapes many diseases to which he would otherwise be subject. The wine drinker experiences short, but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then turns decidedly in favour of the water drinker, leaving out his temporal prosperity and future anticipations; and the nearer we keep to his regimen, the happier we shall be."†

* Essay on Regimen and Diet, p. 26.

† Influence of Civic Life, Sedentary Habits, and Intellectual Refinement on Human Health, &c. p. 37 and 39.

"I have known," says Dr. Rush, "many instances of persons who have followed the most laborious employments for many years in the open air, and in warm and cold weather who never drank any thing but water, and enjoyed uninterrupted good health."*

Those sudden deaths, which are not unfrequent from drinking cold water, in very hot weather, rarely if ever take place, except in persons of intemperate habits.

"In physical strength, says the Journal of Health, in the capability of enduring labour and fatigue, in the vigor and clearness of the intellectual powers, the individuals whose drink is confined entirely to water, far exceed those who substitute for the pure element, distilled or fermented liquors."

"Would the strong man preserve his strength, and the fair woman her beauty, water will be their beverage, their cordial, their restorative. Is the constitution, broken down in drunken bouts, and gluttonous feasting, to be renovated, water—water alone, unmixed, unspoiled, must be the grand anti-dyspeptic draught. If cramps and pain torment, or wakefulness cheat the wearied spirit of its repose, not all the essences of peppermint or mustard for the former, or all the sedatives of laudanum, or black drops, or hops for the latter, will be so composing for the time, and unattended by after suffering, as a tumbler full or two of hot water. The nervous lady who refuses to take adequate exercise during the day, and drinks her strong green tea in the evening, may consult her physician, if she be partial to having a listener to her tale of woe; but if she desire to rest well and keep out of the hands of quacks, and spare the nerves of her regular medical adviser, who really wishes her well, she must dilute her tea, take longer walks, and in place of recourse to the laudanum vial, try a tumbler full of hot water at bed time. The poor hypocondriac must not hope for easier digestion and a greater flow of spirits by a little wine or other bitters before dinner, and a little wine or brandy and water at and after this meal. He may as well hope to breathe freer by having his throat a little compressed by a tight band just before he takes a walk, and again a little squeezed immediately after his return. His draughts from

the fountain of Hygeia must be in the shape of pure water from the nearest spring or cistern."

I might add to this evidence, the testimony of almost every valuable medical writer since the days of Hippocrates; all agreeing in the opinion, that *water is the natural and the best drink for man*: and that consequently, "water—water unmixed, unspoiled," is the best substitute for stimulants and narcotics that can be found. And if the *best*, why should the young man, the temperate man, the scholar, enquire for any other? Malt liquors, cider, coffee, tea, and the like, have, indeed, been proposed as substitutes. True, he does well, who uses tea or coffee for brandy, and cider for wine: but he does far better, who in early life brings himself at once to nature's beverage alone: For ale, cider, coffee, and tea, owe their exhilarating properties to the same alcoholic and narcotic principles which exist more abundantly in spirit, wine, opium and tobacco: Hence the former will tend to keep alive an appetite for the latter; and whenever an occasion offers, it will be much easier to make the transition to drunkenness, than it would be for the water drinker, who has learned to live without any unnatural stimulus; and whose stomach, therefore, craves none. Hence, then, though I should consider it extremely injudicious, and even quixotic, for any Temperance Society to require total abstinence from these milder stimulants, I should regard it as highly expedient and desirable, for every young man, for every scholar especially, to refrain from them entirely. Then will he probably be able, fifty years hence, to say:—

"Though I look old, yet am I strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not, with unbashful forehead, woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty but kindly."

I make my appeal,

II. ON THE GROUND OF SELF-INTEREST AND PRUDENCE.

I have already shown, that a regard to bodily and mental health, demands the entire abandonment of alcoholic and narcotic substances. But there are other considerations, that urge a man, from mere self love, to total abstinence.

In the first place, the use of these articles is expensive. Those can best appreciate this argument, who, as heads of families, have been called for several years to settle their alcoholic and narcotic bills, with the merchant. It is not that the price of a gallon of rum, or brandy, or wine; or of a pound of snuff, or tobacco, is a heavy tax upon a man's income; but the endless repetition of these purchases, which custom has heretofore demanded, changes the arithmetical series in the calculation, into a geometrical one.

In the second place, this course will secure a man more respect and influence in society, than he could attain, while using these substances in the greatest moderation. Even habitual drinkers will respect him more, although his example may exasperate them, for taking the course which their consciences approve. And surely the temperate and respectable part of society, cannot but have a higher regard for him, who abandons every idol of appetite, than for him, who, giving up perhaps his ardent spirit, still clings to wine or tobacco. For they well know, that it is no difficult matter to leave one idol, if several others of the same general nature are left to us, on which to concentrate our affections and worship.

Such a blaze of light now illuminates every man's path on this subject, and so powerfully do a thousand motives urge to total abstinence, at least from alcohol, that the intelligent and virtuous part of society are suspicious, that the man, who refuses, has a secret attachment to the poison. Hence they dare not trust important interests in his hands; but will commit them rather to the decidedly temperate. Such a suspicion may seem most uncharitable to those who fall under it: Still, so long as in nine cases out of ten, the final result shows it to have been well founded, you cannot prevent men from indulging it.

In the third place, to use alcoholic mixtures, at the present day, even in small quantities, occasions more inconvenience and suffering to a respectable man, in many parts of the country, than total abstinence. In order to do it, he must breast the current of public opinion, which sets so strongly in favour of temperance. Even to replenish from time to time his stores of rum, brandy, and wines, is no easy task. To go openly to the retailers for this purpose, is to expose himself to the mortification of meeting the eye, or

the reproof, of some respectable friend of abstinence. To go privately, is to be haunted continually with the fear of being discovered. Still more difficult is it to find a time and place to drink. To do it publicly, is to be reckoned among the intemperate. To do it at home, is to excite the constant fear, lest some visitor should perceive the alcoholic odour of the breath. To take peppermint essence, or cinnamon, or sweet flag, as some do, affords, indeed, a little security. But what if the effluvia of the spirit should at any time predominate over the aromatics! Worse than all this, the man finds, that so long as he refuses to practice total abstinence, the whole clan of drunkards around him appeal triumphantly to his example; seem to feel and treat him as if he were a brother, engaged in a common cause with them; and lean on him as a support against the reproaches of conscience and the contempt of the world. Now he detests drunkards: and it is most mortifying to be thus dragged into their communion; to be saluted by them as a leader and protector; and then to find among the temperate and respectable, a half expressed suspicion, that he may not, in fact, be so far removed from these drunkards as he supposes. But the sure way to avoid all this mortification, insult, and anxiety, is, while young, to come up to the altar of temperance, and swear eternal enmity to alcohol.

In the fourth place, literary men, by indulging in a moderate and occasional use of alcohol, expose themselves, even peculiarly, to personal intemperance.

Look at the men, who for the last thirty or forty years, have successively gone from our seats of learning, to mingle with the community; and enquire into their characters. Some of them occupy the high and important stations of trust and honour in our national and state governments; some sit in our courts of justice, as judges and expounders of the law: some are advocates in those same courts, to plead the cause of the injured and oppressed: some have devoted their lives to general literature, or to the oversight of extensive mercantile, manufacturing, or agricultural establishments: some have become physicians, and some ministers of the Gospel: and among all these descriptions of character, some, alas, not a few, are intemperate.

Now does any student feel as if he were in no danger,

surrounded as he is, by so many wrecks? If splendid abilities, or correct morality, or hopeful piety, or faithful warnings, or strong resolutions, or fervent prayers, could have saved them, these had not fallen: for it was not merely the stupid, the idle, and the vicious, that were ruined. But they were taught that they might safely linger about the dragon's den, and admire his sparkling eyes, and party-coloured scales, and listen to his siren voice. And ere they were aware of it, his coils were twisted around them, crushing the powers of life; and the poison of his fangs was rankling in their veins. As certain as like causes produce like effects, the youth of our literary institutions, who are coming forward to occupy stations of authority and influence, will fall, in equal numbers, into the folds of the same monster, unless they use some weapon of defence which their predecessors never employed. That weapon, of heavenly temper, is total abstinence. Oh, it is madness to rush on, unprotected by this weapon, to that deadly spot, where the mightiest lie slain by thousands.

Let the student recollect, that scarcely any other man in society is so peculiarly exposed to intemperance as himself. In the first place, it is very natural to seek relief, in the stimulus of wine, or ardent spirit, from the debility consequent upon vigorous mental efforts; although the constitution is then in a very bad state to resist their influence. In the second place, literary men are peculiarly subject to nervous maladies; and the depression of spirits accompanying them, receives a temporary relief, though an ultimate aggravation, from stimulants; and the result of using them, most commonly, is confirmed intemperance. In the third place, the delicacy of constitution possessed by literary men, is sooner overcome by alcoholic poisons, than the coarser and more robust stamina of the active and labouring classes. In the fourth place, men of the learned professions, the physician, the lawyer, and the clergyman, are more exposed than others, to those special occasions when it is customary to use alcohol. Civil courts of every grade, furnish one of these occasions; and rarely are the temptations stronger, or the defences weaker. Among the sick, alcohol is thought to be essential; and there the physician is tempted to make up by stimulants, for the fatigue and sleeplessness of the preceding night; and there the clergy-

man guards himself, as he supposes, against contagion, by the same means: and thus in spite of the loud warnings, uttered by the science of the one, and the religion of the other, they both become drunkards. Finally, if I mistake not, literary men—perhaps I ought to say all persons of sedentary habits—are more addicted than others, to smoking and chewing tobacco: and it is well known that tobacco, by rendering the taste of water insipid, inclines a person strongly to resort to ardent spirit. This is illustrated in the “Confessions of a Drunkard,” who undertook to substitute tobacco for alcohol. “The devil,” says he, “could not have devised a more subtle trap to retake a backsliding penitent. The transition from gulping down draughts of liquid fire, to puffing out innocuous blasts of dry smoke, was so like cheating him. But he is too hard for us; when we think to set off a new failing against an old infirmity, ’tis odds but he puts the trick upon us, of two for one. That (comparatively,) white devil of tobacco, brought with him in the end seven worse than himself.”

“It were impertinent to carry the reader through all the processes by which, from smoking at first with malt liquor, I took my degrees through thin wines, through stronger wine and water, through small punch, to those juggling compositions, which, under the name of mixed liquors, slur a great deal of brandy or other poison under less and less water continually, until they come next to none, and none at all. But it is hateful to disclose the secrets of my Tartarus.”*

Oh, let the student turn his eye backward, and look at the almost countless wrecks of talent and genius, that are strowed over the ocean of intemperance. Select a single example, if you will—say that of Burns—and ask yourself, whether you would desire even his glory for your name, if it must also be loaded with his infamy! Let his epitaph, written by

* An almost infallible attendant upon brandy, wine and tobacco, is gambling; and most cordially do I join in the earnest wish of an able friend to temperance; “O! that every society for the suppression of intemperance, would shut out also the vice of gambling—would banish it entirely! Little gambling is like little drinking; one degree leads on to another. All great vices have little beginnings, and these little beginnings are what we are most cautiously to avoid. As these two vices then are so intimately connected while living, separate them not in death, but bury them both in the same grave. And bury them deep too—pile high the earth upon them, that their noisome presence may never cloud the pure light of virtue.” *Sweetser’s Address before the young men of Burlington, March 24th, 1830. p. 3.*

himself, sink deep into the memory of every youthful votary of science.

The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow
 And softer flame ;
But thoughtless follies laid him low
 And stain'd his name.

Reader attend ! Whether thy soul
Soar fancy's heights, beyond the pole,
Or darkling grubs this earthly hole,
 In low pursuit ;
Know, prudent, cautious, self control
 Is wisdom's root.

I make my appeal,

III ON THE GROUND OF PATRIOTISM.

Patriotism requires that the man, who loves his country, should shrink from no personal sacrifice, if he can thereby arrest some great national evil. How great an evil in this country, is the use of alcoholic and narcotic substances, will appear from a few facts.

The amount of ardent spirit and wine annually consumed by the 13,000,000 inhabitants of the United States, cannot be less than 50 or 60 millions of gallons. This, at half a dollar per gallon, would cost 25 or 30 millions of dollars. It is impossible to estimate exactly the amount of opium and tobacco unnecessarily used among us: yet their value can hardly be thought less than 5,000,000 dollars. Let us look at some of the injurious consequences resulting from such an immense expenditure, and from the consumption of these deleterious substances.

1. From 300,000 to 500,000 persons are thereby made habitual or occasional drunkards. If each of these earns less per annum, by \$100, than if he were temperate, the whole loss to the country is from 30 to 50 millions.

Some will say, that the country is not impoverished in this way, to such an extent; because the distillation, transportation, and vending of these articles, amounts even to a greater sum. This reasoning would be sound, if the persons who distil, transport, and vend them, could find no other employment: but other employments might be found; probably no less lucrative. Suppose this to be done, and that each of the intemperate were to earn \$100 more per annum, than he now does. The wealth of the country would certainly be

increased by 30 to 50 millions of dollars. This, then, is the amount of its loss.

2. But a dead loss is not all. The drunkard does not merely die to society : he cleaves to it, like a gangrenous excrescence, poisoning and eating away the life of the community. Three fourths of the pauperism in the United States results from intemperance ; and to support this number of the poor, it requires not less than 8,000,000 of dollars. Three fourths of the crimes in the country, originate, also, from the same source. Alcohol lets loose upon the community, an army of 90 to 100 thousand who live by crime ; and their depredations, apprehension, imprisonment, and punishment, must cost several millions.

3. From 30 to 50 thousand individuals, above the age of twenty, die prematurely, every year in the United States, in consequence of these substances. The profits of their labour, for the additional period they would have lived, if temperate, is a loss to the country, without compensation. Suppose they would have lived only ten years longer, and earned only 100 dollars per annum above their support : this shows us another loss of 30,000,000 to 50,000,000 of dollars.

4. There are other items in this account, which, though we cannot calculate their amount, must be large ; such as the losses sustained by the fraud and carelessness of intemperate agents and seamen, the casualties and accidents thence resulting ; the indolent habits acquired by the children of the intemperate, &c. The sum total of loss to the country, cannot be less than \$100,000,000 ; and probably it is twice that amount. Yet this sum is four times greater than the revenue of the United States ; it would construct 3,000 miles of canal annually ; or more than 10,000 miles of railway : nay, it would probably connect the gulph of Mexico and the Pacific Ocean : it would support all the Colleges, Academies, and schools of every description, and all the clergymen in the United States : nay, it would send a missionary, to every 2000 or 3000 souls on the whole globe : and it is fifty times more than the annual income of all the benevolent societies of the age—But pecuniary loss is not, after all, the most alarming evil that follows in the train of intemperance.

5. It is undermining the physical and intellectual character of our country. As a general fact, the two stand or fall together : at least, we cannot expect, that the intellect should long maintain itself erect, vigorous, and well proportioned

when the body is half in ruins. The giant minds of other days, whose names and works will make the deepest impression on future times, were lodged in vigorous bodies: and if some of these have been found in periods of effeminacy, it shows only, that they withstood its deteriorating influence. Intellect is not necessarily cultivated and strong, where there is vigorous muscular strength: but where bodily debility and effeminacy extensively pervade a nation, we never look for great intellectual achievements. Knowing what were the habits and physical energy of the ancient Egyptians, Greeks, and Romans, we are not disappointed to find the display of a correspondent mental power, such as their history exhibits. But modern Egypt and Italy, are the last places to which we look for intellectual prowess. Poetry may, indeed, kindle up her fitful lamp at the funeral pile of the body: but it is not the poetry of Homer, or of Milton.

We have seen that the use of alcoholic and narcotic substances, tends powerfully to debilitate the constitution; and the complaints, which they generate, descend hereditarily to posterity. Nor are these effects confined to the offspring of the habitually intemperate. These poisons, still regarded by multitudes as the *elixir vitæ*, are working a slow, but fatal deterioration, in the constitutions of thousands, who would resent the charge of intemperance with indignation: so that the influence has become truly national: nor is it among the feeblest of those causes, that are hurrying us fast away from the simplicity, purity, and the physical and intellectual energy, of our Pilgrim Fathers.

6. The use of these substances is injurious to our social condition. When writers wish to exhibit the climax of human misery, they introduce us to a drunkard's family. And truly, if there be any suffering absolutely without alleviation from any human power—any degradation below the brutes—we are presented with it, in the drunkard's wife and children. Yet probably more than fifty thousand families in our country, are in a condition approximating to this.

But the use of these substances, even in a moderate degree, has a most unfavorable bearing upon domestic and social happiness. The powerful excitement, which they produce, destroys a relish for the simple and noiseless pleasures of home, and for virtuous, temperate society; and a love is created for places of public resort, such as the grog-shop and the tavern. Here also, men can indulge in their grossness of

manners, which is the natural consequence of stimulants and narcotics; and which induces the dram drinker, the wine bibber, the smoker, the chewer, and snuff taker, to avoid the society of refined and virtuous females.

Such men know very well, that no lady wishes her parlor fumigated with the smoke of tobacco, or the exhalations of alcohol; nor her eyes disgusted with a vest, or cravat, soiled by snuff, or the drivellings of tobacco; nor her ears saluted by a voice stifled with snuff, or garrulous with the silly talk and indelicate inuendos produced by alcohol. These men, therefore, will be tempted to avoid the society of refined and intelligent females, and to resort to that of their own sex, where slovenly appearance and indelicate manners will meet with no reproof. Such a separation between the sexes, will exert a most pernicious influence upon the condition of any people. It will create a relish for those grosser public amusements, such as theatrical exhibitions, circus sports, horse-racing, cock-fighting, bull-baiting, boxing matches, and gladiatorial contests, whose prevalence always indicates a diseased and sinking state of society. He must be a blind man, who has not seen for some time past, a rapid progress in this country, towards such a condition.

7. The use of these substances is making havoc with the moral and religious principle of the country. You can see in the man of settled religious principle, how even a moderate use of alcohol especially, blunts his moral sensibilities, and lowers the standard of his efforts. And in the confirmed drunkard, you see the work of desolation made perfect. Who are the men that trample the most furiously upon the Sabbath? whose mouths are open the widest in blasphemy? whose brazen fronts are foremost in the legions of infidelity and atheism? whose word is it, that no man dare trust? whose bosoms are steeled alike against natural affection and moral emotion? Who are the men, that fill our prisons and penitentiaries? the men, who prowl through the land, for theft, fraud, and murder? Oh, these are the men, who exhibit the genuine effects of alcohol. And who are the youth that are beginning to learn the dialect of profaneness? beginning to scoff at the faithful reproofs of parents and friends, and at the institutions and principles of religion; and are becoming familiar with the gaming table and the brothel? Oh, these are the young men, who are also addicted to the use of wine, brandy, and the cigar. And wherever you go, you will

find that just in the degree in which wine and brandy are admitted, will religion be driven out, and conscience stupified. This desolating metamorphosis has already made fearful progress in our land; and if learning, morality, patriotism, and religion, do not unite to stop these destroyers, their history may be given in the prophetic language of inspiration: *A fire devoureth before them, and behind, a flame burneth: the land is as the garden of Eden before them, and behind them, a desolate wilderness: yea, and nothing shall escape them.*

Finally, the use of these substances threatens our liberties with ruin. We might as reasonably expect to see the palm tree flourishing amid the ice-bergs of the arctic regions, as liberty, either civil or religious, existing where the great mass of the people are ignorant and depraved. Now I have shown that alcoholic and narcotic substances, are weakening the physical and mental energies of this nation, depraving our manners, and destroying the public conscience. Already a fearful breach is made upon us at all these points. And if the enemy continue to be resisted by forbearance, and proposals of peace and union, as he has been, the time is not distant, when not one stone, in the beautiful edifice of our independence, will be left upon another. Let the time come, when the electors, who are under the influence of alcohol, in conjunction with those, who are ignorant and unprincipled, shall constitute a majority, and our liberties will be bartered for a dram. For what do the men care for national liberty, who have sold all their faculties into the most vile and oppressive bondage, and who have nothing to lose? These are just the tools, which unprincipled leaders have always used for the destruction of free institutions; and they are already employed to an alarming extent in our land. It ought to startle us, to learn, that in our popular elections, he, who can deal out the most whiskey, is not unfrequently, on that account the successful candidate; and that in a majority of cases, even temperate men take the tavern in their way to the ballot box, and thus unfit themselves as much for voting as for praying.

Every true patriot, who looks steadily at this portentous cloud, that hangs with fearful aspect over our beloved country, and has already rained so many plagues upon us, cannot but feel that all which we hold dear, as freemen and Christians, is in danger; and with solicitude will he inquire, what efforts—what sacrifices can save us? The answer is easy—the effort

is easy—the sacrifice is easy. Let all the intelligent and educated youth in our country, abstain, henceforth and forever, from alcoholic and narcotic poisons, and try to persuade the community to do the same, and whatever other evils may destroy us, intemperance never will. So long as our free institutions exist, the men of education will control public opinion; and when public opinion is turned into the channel of temperance, the work is done. In a free country like ours, ignorance cannot extensively, nor permanently, influence the public mind, until corruption has pervaded the majority.—Give me, therefore, the united opinion, and the united example, and the the united efforts, of one generation of educated men, and I will go forth with confidence to encounter the giant-monster, Intemperance; and though his height reach unto heaven, and he bestride the land at a step, yet will I cut him down, and hew him in pieces, and the next generation shall see only his bones bleaching in the sun.

Oh, young men, it is a moral Thermopylae in which you are placed; and the evils that threaten your country, are more dreadful than the invasion of a Xerxes with his millions. It was a less urgent cause in which the Bruti and the Gracchi offered up their lives. Nay, that was less urgent, which roused our fathers in the revolutionary contest; for what foreign yoke, what civil oppression, can compare with the bondage of intemperance? And yet, the efforts and sacrifices you are called upon to make, are not worthy to be named in comparison with theirs. They shed their blood in torrents to purchase your liberties and rights: Will you not deny yourselves the gratification of an unnatural appetite, to save the precious patrimony from destruction?

In the contest with intemperance, it is incumbent upon educated men to take their stand in the fore front of the battle; not merely on account of their stations in society, but especially because in times past, such men have done more than other classes, to bring this scourge upon the nations. The distinguished poets of ancient and modern times have devoted their most captivating numbers to the praise of Bacchus. They have furnished the drunkard with his song, and the occasional drinker with his inspiring and elegant apology. Nor is it merely the poets of looser strain, who have done this; such as Horace, Anacreon, and Shakespeare: but even the grave and religious Milton, devoted a beautiful ode to celebrate the virtues of wine: and the sentiment advanced by

Armstrong, was but an echo of the opinion of most physicians, before the present day :

“ We curse not wine, the vile excess we blame.”

This sentiment has been the secret root, that has nourished nearly all the intemperance in the world : for scarcely an immoderate drinker of wine, or ardent spirit can be found, who will admit that he indulges in the use of them to excess. True, he uses a greater quantity than he once did : but this he supposes necessary, on account of some change in his employment, or growing infirmities. To give a license, then, for moderate drinking, is in fact to license intemperance ; since no man is intemperate in his own estimation. Literary men, both by their writings and example, have generally given such a license : at least, it has been only here and there a retired philosopher, or physician, who has pleaded for total abstinence : and he has been regarded as an ascetic, or a dreaming visionary. Educated men are under peculiar obligation, therefore, to come forward in one unbroken phalanx, and endeavour to drive back the Vandal hordes of intemperance.—I ground my appeal.

IV. UPON THE PRINCIPLES OF CHRISTIANITY.

But here I meet at the outset, an argument drawn from the Bible, in favor of using wine, and even ardent spirit. Our Saviour, it is said, had sanctioned the use of wine, by his miracle at the marriage in Galilee, and by employing it at the institution of the eucharist : and Paul has done the same, by recommending it to Timothy. Indeed, nowhere in the Bible is wine prohibited to men generally ; but only its excess. Nay in one instance, at least, we find an express permission to the Jews, to use, not only wine, but strong drink. One of the tithes, which they paid every second year, those living remote from Jerusalem, had liberty to convert into money, and having brought it to that city, the command was ; *thou shalt bestow that money for what thy soul lusteth after ; for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth : and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.* Now it is difficult to assign any reason, why God should prohibit that to a Gentile, which he permitted to a Jew : hence we may conclude, that wine and ardent spirit, in moderate quantity, may be lawfully employed in any part of the world.

Concerning wine, I remark, in reply to this argument, that a permission to use it in Judea, is a very different thing from

allowing its use in the United States. For, in the first place, the wine sold in this country, is, as I have already shown, a very different substance from that used in Judea, or any other country where the grape is cultivated. Forty nine fiftieths of our wines are a mixture of wine, cider, brandy, and sometimes the juice of berries, sumach, logwood, spices, aromatics, sulphur, and the leaves of plants, more or less poisonous. In short, they are generally ardent spirit in a diluted form, disguised by substances hardly less injurious. To be permitted to drink the pure juice of the grape, which is the common wine of Judea, is surely a very different thing from a grant to use such deleterious compounds. Indeed, let any one point out to me, if he can, the difference between using brandy and water, and brandy mixed with wine?

In the second place, I remark, that in those countries where the grape is cultivated, the use of wine is equivalent to the use of cider in those countries where apples are abundant; but where the grape does not grow. For they both serve as very common drinks in the respective countries, where they are produced. And the most usual and abundant productions of different countries, seem generally, to be adapted by Providence to the peculiar circumstances and wants of their inhabitants. The example of Christ and Paul, therefore, if it authorizes the use of wine in wine countries, merely authorizes the use of cider in cider countries; and cannot, by any sound logic, give a license to employ wine in cider countries; especially since most of the wine there used, is an entirely different and most objectionable substance. Now if Christ had converted water into cider at the marriage, or if Paul had directed Timothy to drink a little cider, who would have thought this to be a license for the use of wine! Yet certainly the miracle and the advice amount to no more than this, when applied to this country. And it is certainly worthy of the serious consideration of the Christian Church, whether, by using at the holy supper, the common wines sold in this country, they are not, in fact, using ardent spirit in disguise?

As to any permission given in the Bible to use ardent spirit, I remark, that the whole Bible contains not a syllable concerning ardent spirit: and for this reason, that it was not known to exist, till about nine hundred years after Christ, when it was brought to light by an Arabian chemist, in the process of distillation. The *strong drink* several times mentioned in the Bible, was merely a particular sort of wine, made from dates

and various seeds and roots;* nor is there any evidence that its intoxicating power was greater than that of wine produced from the grape.

Let us now inquire, whether the principles of the Bible demand total abstinence from the alcoholic and narcotic substances under consideration.

These principles require us to avoid temptation. Now from 30,000 to 50,000 individuals in our land become sots every year, by moderate indulgence in these articles; for this is the number annually required, to fill up the vacancies occasioned by death in the ranks of intemperance. And I have shown that literary men are peculiarly exposed to this temptation. He, therefore, who neglects to secure himself against it, forfeits the promise of a divine protection; and depends only on his weak and treacherous heart, where he needs an angel's holiness and an angel's strength.

The great law of Christian benevolence requires us to love our neighbor as ourselves. Now we do not probably influence our neighbor's welfare and happiness so much in any other way, as by example. Hence, to continue ourselves to use even moderately, stimulants and narcotics, contributes to strengthen our neighbor in the same practice: and he falls a sacrifice to intemperance. It needed, perhaps, only our example of total abstinence, to have saved him from ruin: but that example was on the other side, and it helped to smother the cries of reason, and to repress the throes of conscience. No wonder the Bible pronounces a woe upon him, who gives his neighbor strong drink, and puts his bottle to him, and makes him drunken also. Let it be remembered, that this may be done by example, as well as in any other way.

I know that the selfish heart will exclaim against self denial, merely for our neighbor's good. But very different is the spirit of Christian benevolence. *If meat make my brother to offend, says Paul, I will eat no flesh while the world standeth; lest I make my brother to offend.* Indeed according to this law of love, every man is guilty, who suffers any evil to come upon his neighbor, which he could have prevented, consistently with other duties. That great branch of the law of love, which requires that *whatsoever we would that men should do to us, we must do even so to them,* to the same conclusion. What, then, is that

man doing to others, who refusēs to abstain entirely from the alcoholic and narcotic substances we have mentioned?

By his example, he contributes to uphold a practice, which brings an annual expense upon his fellow countrymen, of more than 100,000,000 of dollars; and thus to reduce to extreme poverty and wretchedness, from 50,000 to 100,000 families; and not less than 150,000 individuals to pauperism: And to shut up 50,000 men annually in the debtor's prison: And to send out 90,000 murderers, robbers, incendiaries, thieves, and the like, to make havoc in society: And to render from 300 to 500 thousand citizens habitual drunkards: And annually to make a draft upon the temperate part of the community, for 30 or 50 thousand recruits, to fill up the wasting ranks of drunkenness: And to pour out upon the land, such a flood of corruption and profligacy, as seriously to degrade, and threaten with utter ruin, her social, intellectual, political, and moral character.

Now is there any thing in all this list, which a man would wish to have his neighbor do unto him? any thing that does not directly violate the law of Christian love? But this is not all, nor the worst: for the man who abstains not entirely from stimulants and narcotics, is giving the weight of his example in support of an evil, that sends prematurely into eternity from 30 to 50 thousand of his countrymen every year: that is, from 500 to 1000 every week; or from 70 to 140 every day.

Ah, my friends, this part of the subject possesses a momentous interest, and takes hold upon the retributions of eternity. For what is it to go into eternity, a drunkard? *Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.* Oh, it is fearful responsibility to exert even a feeble and remote influence, in thus precipitating such a multitude of souls, "uncalled, unhouselled, unanointed, unannealed," upon the uncovenanted mercy of God! Let no one forget, that human laws inflict an equal punishment on the accessory and the principal; and that the sanctions of the Divine Law are the same. How can he, then, who has been accessory to the drunkard's ruin on earth, hope to escape the drunkard's doom in eternity!

THE BIBLE

OF DIVINE ORIGIN.



"Well, you are in a fair way to be gratified, for here comes Caius."—Page 2.

DIALOGUE.

ZENAS.....ANCUS.....CAIUS.

Ancus. I was lately struck with a sentiment, whether justly ascribed to Lord Byron or not I am unable to say, which fastened deeply on my attention. It often recurs to me as an affecting truth, and I am not philosopher enough to succeed in banishing it from my mind.

Zenas. Pray what is it?

Ancus. I will repeat it. "Indisputably, the firm believers in the Gospel have a great advantage over all others, for this simple reason, that, if it be true, they will have their reward hereafter; and if there be no hereafter, they can be but, with the infidel, in his eternal sleep; having had the assistance of an exalted hope through life."

Zenas. So confident a sceptic as you, moved by so simple a reflection! Why, you have a hundred times laughed in derision at the strongest arguments which that same Gospel can advance for its support.

Ancus. Ay, Zenas, so I have; and I proudly boasted that I could confute its ablest advocates. Nor do I yet drop my plume before the world. When I am alone, however, Byron's remark will steal over my feelings, and lead me back to the days of my early youth. Then I read my Bible, and heard two sermons on the Sabbath; and then, I confess, Zenas, I was happier than I am now. In spite of my infidelity, I often catch myself wishing to go back to those days of simplicity and ignorance.

Zenas. I am glad to hear you speak so *frankly*, on so important a subject. My own mind is ill at ease. I am like a man trying to touch ground in deep waters, who finds himself every moment sinking deeper. I have long desired an opportunity of hearing a fair statement of what can be urged in favor of a religion, which, if it be true, must bring with it the purest joy into the soul.

Ancus. Well, if you are so disposed, you are in a fair way to be gratified; for here comes Caius, a staunch believer in the Divine Origin of the Scriptures, and well acquainted with the foundations of his faith; a little spice too hot, though.

Zenas. Good morning, Caius. I hope we are well met. Ancus and I were this moment speaking of the grounds of the Christian Faith; and it would be gratifying probably to both of us, might we on this subject enjoy the privilege of your conversation, were it only for an hour.

Caius. With all my heart; and I hope, my friends, that we shall enter upon the discussion with an earnest desire of "buying the truth."

Zenas. It is not controversy that I solicit. I wish to hear the reasons of a Christian's belief in the divine authority of the Bible. It was never made the subject of my early instruction, and now I am involved in uncertainty. I desire to examine the question; but I know not where to commence. Sometimes my doubts rise to such a pitch, that I am ready to say there is no truth in any system of religion. In such moments, my heart is oppressed by despair; and I wish I had never been born.

Caius. I trust our gracious Lord will yet bring you into his marvellous light. He has himself said, that "the whole have no need of a physician, but they that are sick."

Ancus. But, Caius, I forewarn you, that in me you must not expect to find a disposition so ready to yield. My opinions are established; nor have they been adopted without investigation. I have examined all the arguments which Christianity can plead, and they are very far from satisfying my mind.

Caius. I deeply deplore it. Still, as the solicitude of Zenas interests me, and as I hope that your heart is not so set against conviction as you seem to think it, I will cheerfully go into this debate. You tell us, Ancus, that you have examined *all* the evidences of Christianity. I have often observed this boast in the writings of infidels. *All* is a pretty comprehensive word; and an examination of *all* the evidences of our religion, is a task requiring rather uncommon qualifications as to talents, literature, patience, and industry; and if we are permitted to judge by the ablest productions of freethinkers, it is one of those tasks which they have not yet accomplished. I suppose you are well acquainted with the original languages of our venerable oracles, the Greek and the Hebrew?

Ancus. I must confess I am not. I never fancied them.

Caius. Well, that is a great pity; since a number of petty objections, which infidels pretend to raise, are easily removed by a reasonable knowledge of those ancient languages. But a person who has examined *all* the evidences of revelation, is, doubtless, deeply read in ecclesiastical and profane history, and in the writings of the Fathers, as well as of those Heathen philosophers and historians who lived nearest the times of Christ and his apostles.

Ancus. As for the Fathers and the Heathen writers, with reference to this question, I never opened one of them.

Caius. Why, that takes off another vast slice of your great monosyllable *all*. An acquaintance with those early writers would soon have convinced you, that the enemies of our religion not only impose statements upon their followers which are flatly contradicted by the united voice of all antiquity, but that they disengenuously overlook those statements which undeniably prove the authenticity and veracity of the sacred records. You would also have learned what was

conceded, and what denied, by those great forerunners and patriarchs of freethinking, Celsus, Porphyry, and Julian. Your time, however, has perhaps been too much occupied by inquiries into the customs, institutions, and opinions of the Jews, and their neighboring nations?

Ancus. And pray, Caius, what have these to do with the evidences of revelation?

Caius. What have these to do with the evidences of revelation? You surprise me. Is a man qualified to examine even the most important, much less, *all* the evidences for the genuineness and truth of a piece of history, which claims to belong to a very remote period, and which treats of the concerns of a nation which then existed, who is ignorant of the rites, customs, and institutions peculiar to that period and nation? Is he able to ascertain whether the style, the accidental allusions, the constant references to persons, places, and customs; in one word, whether the whole dress of that piece of history harmonizes with the age and the nation of which it treats? Had you studied these branches of antiquity, you would have seen that the sacred writers undesignedly exhibit so various, familiar, and detailed a knowledge of the local, political, and religious peculiarities of the subject of their discourse, as stamps their productions with incontrovertible marks of genuineness. You would also have been enabled to laugh at a number of little quibbling objections which infidels parade with vast consequence, but which are entirely the creations of their own ignorance. As we cannot descend to notice all, let me give you one specimen instead of many. Voltaire charges Luke with contradicting himself, because in his history he represents our Savior's ascension to have taken place from Bethany; but in the Acts, from the mount of Olives. The infidel did not know that Bethany was a small village near Jerusalem, on the mount of Olives. Such objections—and there are numbers of them—display malignity, and would never have been advanced by men who had studied the subject, and were properly furnished for this important inquiry. It seems, then, that your boasted examination of *all* the evidences must be set down as a rhetorical flourish. I wish to direct your attention to another point. Have you ever taken a comprehensive view of the mode in which the controversy has been conducted?

Ancus. I do not understand you ; pray explain yourself.

Caius. Have you carefully observed the manner in which each party manages its own side of the discussion ? The advocates of revelation adduce the testimonies which prove the authenticity of the sacred records, and the truth of the facts which they relate, by appealing to a succession of writers, consisting of enemies as well as friends, who lived at, and soon after the beginning of the Christian æra. They then examine the character of the witnesses of the Gospel facts ; and they show their testimony to be rational, explicit, full, disinterested, and credible. And then they insist upon the miracles, the prophecies, and the intrinsic excellency of revealed religion.

In what manner is the argument conducted on the other side ? Do the champions of Infidelity meet this testimony ? Do they neutralize it by counter testimony ? Do they meet document with document, and witness with witness ? Do they disprove any material fact, or even any minute allusion or reference contained in these ancient writings ? Do they convict the witnesses of the Gospel-history of incompetency in regard to the soundness of their understandings, or their opportunities of obtaining exact information ? Do they show their number to be too small ? Do they convict them of duplicity, or concert, or dishonesty, or selfishness ? Do they explain, in a rational manner, the conduct of these men, who abandoned all that man holds dear, and sacrificed their lives in testifying that they had personally and severally witnessed the facts of the Gospel-history, on the supposition that those facts had no foundation in truth ?

Ancus. Your language strongly implies that they do not. Can you prove as well as prefer the charge ?

Caius. Tell me, *Ancus*, dare you, who stake so much upon their correctness, affirm that they fairly meet and invalidate this testimony ? Do they ever attempt it, except by a distorted and defective exhibition of facts, or by insinuations and conjectures unsupported by proof, and discordant with the established and ascertained principles of human nature ? No, *Ancus* ; they are aware that this testimony cannot be shaken, and hence they seldom assail it. Lest this should pass for mere declamation, I will adduce an example which you yourself will acknowledge a complete illustration. That ingenious but determined sceptic, *Rousseau*, thus expresses

himself: "It would be more inconceivable that *several men* should have agreed to fabricate such a book, than that a single personage should have furnished its subject. Never could Jewish authors have invented either this *tone* of character, or this *morality*. And the Gospel has marks of *veracity*, so great, so striking, and so perfectly *inimitable*, that the *inventor* of it would be *more astonishing* than the *hero*." "Would you not suppose that, after such concessions, the man must either turn Christian, or, if he continued an infidel, invalidate these proofs of veracity? He does neither, my good friend; but he immediately adds, "granting all this, this *same Gospel* is full of *things incredible*, *things that are repugnant to reason*, and which it is impossible for *any man in his senses* to *conceive* or to *admit*." And this is the way with the whole race. They direct their assaults principally against the doctrines of revelation. Doubts, difficulties, objections, constitute the air, meat, and drink of infidels. Here they revel. The Trinity is an absurdity; it is a contradiction of reason. The incarnation is an absurdity; it is incomprehensible. The atonement is an absurdity; it is inconsistent with all our ideas of justice and mercy. The doctrine of a particular Providence is an absurdity; it is daily contradicted by the course of events. A religion which teems with doctrines so irreconcilable with reason, is unworthy of God. He cannot be its author.

Ancus. And can greater absurdities, more unintelligible doctrines, more revolting mysteries, be imagined?"

Caius. All too fast, *Ancus*. We are not yet prepared to say any thing about the consistency of the doctrines: it is with the inconsistency of the mode in which infidels reason that we are at present concerned. I am showing you how strangely they depart from all the laws of sound investigation. In every other investigation, where the design is to get at the truth of facts, correct inquiry universally commences with testimony. It is so in courts of justice, in historical inquiries, in natural and moral philosophy. The proofs must be accurately weighed; the witnesses must be examined and cross-examined; and upon the testimony, and upon that alone, the decision must rest. But the infidel inverts this order. He asks not, "*Has God spoken?—where is the evidence that he has spoken?*" but, "*what has he spoken?*" He slips by the *fact*, and plunges into the *matter*; and when

he finds one difficulty in the *matter*, he regards it as a sufficient condemnation of fifty good arguments for the *fact*.

And who are these men who disregard the testimony ~~for~~ the *fact*, under the pretence of inconsistencies in the *matter*? Is the *matter* of revelation a subject within their grasp? Are they omniscient? Are their minds capacious like God's? Do they know all about his being, his nature, his perfections? Do their minds embrace in one view the universe, in all its parts, circumstances, and relations? What profound ignorance of the most common objects of sense has been removed by the progress of modern science within a few past years! The very instruments employed by the wisest men in exploring the secrets of nature—the retort, the crucible, the electrical apparatus, the air-pump, the microscope, the telescope—all, *all* proclaim their ignorance even of those portions of matter which lie most within their reach. Of the human mind they know nothing, save a few general laws. As to what regards the union between their own spirits and bodies, they grope in absolute darkness. And yet these men must sit in judgment upon what is worthy or unworthy of the glorious Jehovah, whom no man hath seen nor can see. They penetrate and comprehend his nature and essence! They must decide how it is proper for him to exist—and what system of administration is best adapted to the state of the universe—and what conduct most becomes his infinite perfections! Men, who confess their incapacity to dissect a gnat, must needs, with unparalleled gravity, pretend to dissect the Deity!

Is it thus they proceed in other questions? Do they urge the incomprehensibility of other truths as a demonstration of their *falsity*? Mathematicians have not been, and are not yet agreed, as to the meaning of the signs plus and minus, in algebra; and yet all are agreed in the utility and importance of these symbols. The doctrine of imaginary quantities has hitherto been involved in impenetrable obscurity, even in the hands of the greatest analysts; and yet, notwithstanding this obscurity, these very expressions have led to the discovery of some of the most beautiful and general theorems in geometry; and have enabled analysts to resolve questions which, without their aid, would have been altogether untractable.* The infinite divisibility of matter

* Edinburgh Encyclopedia, art. Imaginary Quantities

is on either side incomprehensible, and yet who ever thought that circumstance a good argument against the truth or the importance of the doctrine? Your friends, Ancus, make me think of a would-be astronomer, who takes his position at a telescope. We will suppose that, for the first time in his life, he finds the planet Saturn. What are the suggestions of sound reason? "A new object is before you; be modest; use and believe your senses; observe with accuracy; note down with care the facts which your glass so sublimely, and yet so clearly, presents to your view." But what is the course adopted by our astronomer? He immediately exclaims, "Why, through this glass, Saturn shows but two rings. This is inconsistent with reason. Every man of sense knows that six would keep him tighter. And what man, endowed with reason, would think of hanging such a huge ball upon nothing? I'll believe none of it: away with the instrument—it is all an optical illusion; away with it." Whereupon our sage calls for a sledge-hammer, and falls to demolishing the faithful telescope for revealing to him the glorious wonders of the heavens. Is the picture like any inquirers of your acquaintance, Ancus?

Ancus. It seems then, Caius, according to your censures, that testimony binds us to swallow what we know to be the grossest absurdities, or even falsehoods.

Caius. Again all too quick, Ancus. Common sense teaches us, that when we are required to believe upon testimony, what we *know* to be an absurdity or a falsehood, such *knowledge* is a sufficient proof to us that the testimony alleged cannot be true. See to it, however, that your knowledge is *absolutely perfect* and *certain*. But where the subject is one which is mysterious in its own nature, or which does not fall within the sphere of our senses and faculties, or has never been subjected to our observation, it would be the greatest folly to reject satisfactory evidence, because we are required to assent to what we cannot comprehend, or what may be at variance with our own experience. And when we know that our love of sensual pleasures, and our vicious appetites and passions, strongly incline us against the truths and the duties of the Gospel, we should be doubly jealous of ourselves, lest we reject the evidence on which they rest, for no other reason than because we dislike them. In regard to these topics, the only question can be—Have

I evidence that God has spoken? And I shall act the part of the mad astronomer, if I reject the attested fact that he has spoken because what he has spoken is irreconcilable with my prejudicate opinions. It was not my place to form opinions on a subject confessedly and infinitely above my reach; and if I pertinaciously adhere to these opinions, the amount will be, that *I reveal something to God—not God something to me.*

Ancus. But, Caius, all our authors deride the necessity of a revelation from God. They insist that the light of nature is a sufficient guide.

Caius. The wisest men of the heathen world thought and felt differently. They frankly confessed their ignorance of the most important supernatural truths. They longed for instruction from Heaven. Into their emotions a Christian can enter, for he too feels his need of imparted spiritual wisdom. Will you not allow, *Ancus*, that those who lived without the aid of revelation were best qualified to inform us how far the light of nature answers as a sufficient guide in religion?

Ancus. I will.

Caius. Let me then remind you, that reason never had a fairer theatre for the trial of its best powers in divinity, than in ancient Greece. Were not the Greeks endowed with the brightest genius? Did they not, by their wonderful powers, carry the arts and sciences to a pitch of perfection which has commanded the admiration of all subsequent ages? And yet, so far were they from proportionably improving in their knowledge of God and of man's duty and happiness, that the longer they were left to themselves, and the older they grew as a nation, the more absurd were their theories, and the more corrupt their morals. Let me refer you to a few undeniable facts.

The wisest of their philosophers acknowledged, that, on a variety of the most important subjects, they knew nothing with certainty.

They acknowledged, that it was by tradition, or divine teaching, that they arrived at all their religious truths:—Plato, in *Timæus*, *Gorgias*, *Philebus*, and *Phædo*.

They acknowledged their need of heavenly instruction, in very affecting terms:—Plato, in *Philebus* and *Alcibiades*.

The great legislators of heathen antiquity, by claiming a

divine origin for their institutions, evinced how deep was the sentiment of the times in favor of communications from Heaven. Minos pretended to be inspired by Jupiter; Lycurgus by Apollo; Zaleucus by Minerva; Numa by the nymph Egeria.

The actual state of religion and morals was corrupt beyond description.

Ancus. But, Caius, the principles of genuine morality were well understood long before the era of the Christian faith. Many of the best principles of the Gospel may be found in the writings of the best heathen sages.

Caius. It is true, that the great principles of morality were clearly laid down by divine authority in the writings of God's ancient people—how well these principles were understood among the heathen, is abundantly manifest from their practice. How could their morals be otherwise than debauched, whose views of God were so prodigiously false and corrupt? Some one has justly said, Show me your gods, and I will tell you your morals; and tell me your morals, and I will show you your gods. Yet we do not deny, *Ancus*, that amidst this awful darkness there were some gleams of light. How far this concession furnishes an argument in proof of the sufficiency of the light of nature, I submit to your own judgment. For what, pray tell me, would have been the efficacy of a few moral maxims, scattered here and there in the writings of different philosophers; never collected into a moral code; never published and explained to the common people; never clothed with the requisite authority and sanction of laws given by a Supreme Legislator, for the violation of which men are bound to appear before Him in judgment; and the whole mixed up by those who recorded them, with other principles too licentious and vile to be repeated?—You perceive, then, that, even where all the circumstances of the case were most propitious to her efforts, the light of nature has completely failed.

Zenas. The point is undeniable. And if such was her failure under those advantages, it is easy to see what is to be expected from her guidance among nations abandoned to a savage state. We need only contemplate the condition of our own American savages, to learn how successful a teacher of religion reason proves to be, when left to her own unaided powers.

Caius. Nay, Zenas, I can send you to stronger evidence than the barbarous tribes you mention. I will send you to one who was no savage—to David Hume, the prince of free inquirers. He strenuously maintains that polytheism must have been the *first religion*; and that the doctrine of the divine unity and infinity, simplicity and spirituality, originated in the disposition of the vulgar to praise and panegyric. *Essays*, vol. ii. 403—440. And as to the principles of morality, his natural light led him to inculcate, that moral, intellectual, and corporeal virtue, are all of the same kind; that adultery must be practised, if men would obtain all the advantages of life; that suicide is lawful; and that there is no God!

Zenas. I cannot bring myself to believe that indecencies and blasphemies so monstrous ever proceeded even from a savage, much less from a philosopher and a moralist.

Caius. I call upon you, Ancus, to deny, if you are able, that these are the sober speculations of Mr. Hume.

Ancus. I have nothing to do with the speculations of Mr. Hume. It will be well if you can defend your own. According to your views, those who are left to the unaided light of nature are involved in a state of hopeless ignorance and misery. Your Deity, who, you say, possesses infinite goodness, bestows that light, which all need, upon only a small portion of mankind. The rest are left to perish for the want of a revelation. Away with the gross injustice and partiality of such a system. I, for one, cannot endure it.

Caius. Will you inform me, Ancus, which you esteem the greatest blessings and enjoyments of human existence?

Ancus. Willingly. I would rank good bodily health, sound mental faculties improved by education, civil liberty, a competence of wealth, and the social and domestic relations, among the chief sources of happiness.

Caius. And you would number disease, pain, ignorance, insanity, oppression, slavery, loss of beloved friends, and pinching poverty, among the principal calamities?

Ancus. Indeed I would.

Caius. Now carefully survey the condition of our race. Count the multitudes who are pining away under the wasting power of these calamities, and how small is the proportion of those whom you find enjoying the blessings which you have enumerated! I turn you over to your own diffi-

culties. How will you reconcile these facts, which occur under your own observation, with impartial justice? All men possess an equal capacity and feel an equal thirst for happiness, and yet the gift, instead of being extended to all, is conferred upon only a small number of mankind; and what renders your difficulty greater, it is often conferred upon the least deserving: the rest are left to perish amidst privations and sufferings at which our feelings recoil. If you cannot endure partiality in the one case, how will you endure it in the other?—Your system, *Ancus*, furnishes no explanation of these difficulties. You want a key, which can be found only in the sacred writings. It is the common sense and conviction of mankind in every age, that man is an apostate, guilty being. The verbal and sacrificial acknowledgments of every nation of which I have ever heard, proclaim it. This awful truth is authoritatively declared in the word of God. It will also be the decision of every honest mind that carefully scrutinizes itself. It follows, that God lies under no *obligation* to bestow *any favors* upon *any* of our race, farther than he sees it to be best on the whole. Facts speak for themselves: ask them, and they will tell you that, whilst God is the fountain of all good, he does not bestow either his temporal or his moral gifts in the same measure upon all. Revelation also explains the nature of his afflictive dispensations toward those who fear him: they are needed paternal chastenings. It further reveals a future judgment, at which infinite wisdom, justice, and mercy, will rectify all. And, doubtless, were the reasons of his administration to be brought forth, throughout the universe there would be heard but one voice, “Righteous art thou, O Lord, and upright are thy judgments.”

Ancus. After all, I see no necessity for an extraordinary interposition of God. In my own character I daily observe the principles of order and virtue. It is true, I do not wholly escape the sins and errors to which man is liable, but I sincerely deplore them, and I earnestly strive to avoid them. I trust there is but little in my conduct deserving of disapprobation; and that when God beholds my repentance, he will graciously cover my sins.

Caius. Far be it from me, my friend, to depreciate your excellent qualities. Still, the question of our acceptance with God is too solemn, too important, to rest upon the es-

teem of our fellow-men. In the first place, consider well, Ancus, by whom the judgment is to be passed. Have you to deal with your fellow-man, who regards you with the partiality of gratitude as a benefactor, and takes cognizance only of your external acts ; or with that Being whom you can lay under no obligation ; who will try you by the strictest justice ; whose eye glances through the inmost recesses of your heart ; and whose decision will include its most secret motives and ends ?

Then, by what standard will the trial be conducted ? by the loose and variable principles of morality which govern society, or by the spiritual, holy, and immutable laws of an infinitely perfect Lawgiver ? Unless you have gone the length of Mr. Hume, you will acknowledge him essentially and infinitely holy, just, and benevolent. If such his attributes, what does he deserve at your hands ? Nothing below the habitual supreme love, homage, and service of every moral creature. In him also you live, move, and have your being. To obey and honor him should therefore be the commanding principle in every thought, word, and deed. The least failure here, a Being who has such claims must regard as a violation of his right, and is an infraction of his law. The reasonableness of all this you cannot deny. If such is to be the standard, what will, what must be the decision ? And dare you say, " My heart and life meet the standard ; I am assured of my acceptance upon the ground of my merit ? "

Let me next inquire, are you certain that the light of reason warrants the expectation of the forgiveness of your sins on the ground of your repentance ? As sin lieth at the door, your reason cannot be certain that vengeance lies not near it too. Have you offended God ? Then you have no claim upon his favor—your right is forfeited. He is under no obligation to forgive. If he does forgive, he must do it of his own free choice. And if he does not *tell* you that he chooses to forgive you, whence can your reason infer that he will ? Nay, reason rather decides, that indignation against sin, and punishment upon the guilty, are inseparably connected with the idea of infinite, perfect justice. Then again ; whence can reason infer that *repentance* is the ground on which God will forgive sin ? Can your repentance undo your past defection ? Alas ! it is irrevocable ; tears and groans

cannot recall it. The claim for perfect and supreme service and homage continues: it is not suspended an instant. More than justice demands of you for the instant you cannot render, do your very best. Not a single exercise, affection, or act, can you withhold from the present demand, and transfer it as a satisfaction for a past delinquency. Still you look back, and with dread you behold the dark cloud of guilt, fraught with danger, pursuing and lowering on your rear. If you reason from experience, you find that repentance has no influence over the past. If you forfeit your property or your reputation by vice, the bitterest regrets cannot recall them: even these penalties your repentance cannot remove. Your experience, therefore, is directly opposed to the efficacy of repentance in procuring the remission of punishment.

Nor is this all. Let us suppose that, on the grounds you state, all is well in your own case. Yet, for one thus situated, there are multitudes polluted by every species of crime; the pests of society, hardened in impenitence. Do the principles upon which you rest bring a ray of light and hope to these? If the question of acceptance is to be tried upon merit or repentance, what will, what must be their doom?

And let it be farther noted, Ancus, that you are very far from exhibiting, in your own person, a fair example of the light of unaided reason. You are indebted, beyond calculation, to the light of revelation. This I know you are disposed to deny. But would you test the point of what your reason can accomplish in divine knowledge with fairness, you must conceive of yourself as having been wholly removed, even from your birth, from the influence of all the light which God has at any period communicated from heaven. What a contrast between the results of such a state and your present attainments would then have been witnessed!

It is, therefore, demonstrable, that the light of nature does not afford the knowledge of divine forgiveness. And yet that knowledge is necessary to the sinner's return unto God. Without it, how deep must have remained his ignorance, his terror, his despair! Hence, if the offended God *designed* to exercise mercy toward the guilty, it was absolutely necessary that he should *reveal* his gracious determination. That revelation, it is reasonable to believe, would be accom-

panied by adequate proofs of its divine origin. The proofs requisite must be sufficient to command a rational belief, to quiet apprehension, and to inspire a lively hope.

If ever an occasion presented, on which it was a glorious act in God to put forth his hand, it was when he revealed his purpose of mercy. Even could reason have surmised the probable exercise of this attribute, yet the uncertainty suspended over the sinner's fate would have consumed his spirit. In such a case, it would have been a condescension infinitely desirable in Divine goodness, to have taken the guilty wanderer by the hand, and imparted to him the assurance of peace.

Ancus. It would be uncandid in me to deny the weight of your suggestions. But my difficulties do not end here. Should it be granted that a supernatural revelation is necessary, what is our evidence that it is contained in that book which Christians call the Bible? You will not deny, that a multitude of writings, falsely ascribed to the apostles, were extensively circulated at a very early period. In the midst of such a number and variety of romances, all claiming divine authority, how was it possible to distinguish the good from the bad, the genuine from the spurious? And by what rule can the authentic Scriptures now be ascertained, after the lapse of nearly twenty centuries?

Caius. Our bankers could easily answer that question. Whatever spurious paper may be in circulation, they always know their own bills. The apostles wrote the different books of the New Testament, and entrusted them to the churches which they had just planted. The churches were faithful in ascertaining and preserving the sacred books distinct from others which were forged; and by a transmission more sure than exists in the case of any other literary productions, they have been brought down to the present age. The precepts, doctrines, and example of Jesus Christ, were designed to endure, for the government and direction of mankind, unto the end of time. Now, *Ancus*, what does common sense teach us to expect from the Founder and the first propagators of a religion upon which they considered the salvation of the latest generations to depend?

Is it reasonable to suppose, that Jesus Christ would have neglected to adopt the most infallible and permanent methods

for perpetuating the knowledge of his will? No method was so sure as that of written documents.

Is it reasonable to suppose, that the paternal care and zeal so manifest in the apostles, would have permitted them to neglect furnishing the churches, planted by their hands, with authentic accounts of the doctrines and life of their divine Master, whose constant attendants they had been, and whose witnesses they were unto the ends of the earth?

Is it reasonable to suppose, that the converts of the apostles would have omitted soliciting their spiritual fathers to prepare such authentic records, not only for their own guidance, but also for that of their successors?

And after such important authentic documents were prepared by the apostles, and deposited in the archives of the first churches, is it reasonable to suppose, that the early Christians, whose love for the Gospel surpassed that of misers for gold, would have permitted the sacred trust to be confounded with forgeries destitute of satisfactory proof of their genuineness?

Common sense does not hesitate to reply, that, under such circumstances, all these suppositions violate the principles of our nature. And what we perceive to be so agreeable to the anticipations of common sense, we can prove to have actually taken place, by a mass of testimony incomparably more weighty and worthy of confidence, than exists in support of the genuineness and authenticity of any other writings of a remote age. Permit me, Ancus, to ask, upon what grounds do you receive the works of Cicero as genuine?*

Ancus. Upon the testimony of those writers who lived in the orator's day and immediately after.

Caius. And why do you select their testimony?

Ancus. That needs hardly to be answered. Those writers, whether friends or enemies, were deeply interested in the subject. Both parties had abundant means of ascertaining which were Cicero's genuine productions. There are also many internal marks of style and manner which may aid us in the examination.

Caius. And does this testimony fully satisfy you?

Ancus. It does, fully.

Caius. Now, Ancus, listen to the following facts; and

* Cicero died 43 years before Christ.

then I would ask you, with what consistency can you continue to receive the works of Cicero as genuine; and, in opposition to your own views of satisfactory testimony, reject the Sacred Scriptures as forgeries?

1. The four Gospels, the Acts of the Apostles, all the Epistles of Paul, except that to the Hebrews, and the first Epistles of John and Peter, were known and received as genuine from the beginning. They were never called into question. They are all contained in the earliest catalogues; in the Catalogue of Origen, A. D. 210; of Eusebius, 315; of Athanasius, Bishop of Alexandria, 315; of Cyril, Bishop of Jerusalem, 340; of the Council of Laodicea, 364; of Epiphanius, Bishop of Salamis, in Cyprus, 370; of Gregory Nazianzen, Bishop of Constantinople, 375; of Philostrius, Bishop of Brixia, in Venice, 380; of Jerome, 382; of Augustin, Bishop of Hippo, in Africa, 394; of the third Council of Carthage, 394. Many others might be mentioned. These catalogues, you perceive, were made by different men, in parts of the world remote from one another, and at successive periods.

All these books have, moreover, been *most abundantly cited, as divinely inspired Scripture*, by the earliest Christian writers, residing in almost every part of the world. Such a universal agreement of writers from the first date of Christianity, in quoting the same books, and no other, as inspired Scripture, is (if the fact be true, and it is undeniable) a demonstrative indication that the Canon was ascertained with certainty. It can be accounted for upon no other supposition, than either that those writers had never seen any other books claiming to be divine, or, if they knew of other books, that they also knew them to be unworthy of credit; and hence, that they did not esteem them as divine in their origin.

It is also undeniable, that all the books above mentioned were publicly read, as the word of God, in the worship of the primitive churches.

Thus, whatever doubts may have existed in the minds of some individuals, for two or three centuries, in regard to the second and third Epistles of John, the second of Peter, those of James and Jude, that to the Hebrews, and the Apocalypse, yet those books, which contain the whole body of facts, doctrines, and precepts, constituting our Christian faith,

we have received, by an unbroken, unquestionable tradition, from the very hands of the apostles. I might here also urge the faithful scrutiny and watch exercised by the early Christians with respect to the sacred Canon, evinced by the very fact that the last named books were for some time viewed by them with jealousy. But I proceed to observe,

2. That to the same truth we have the assent of all the enemies of the Christian religion, without a single exception, from the earliest day of its publication. Both Jews and Pagans were, from the first, the fierce and untiring opposers of the Gospel. All the wealth, all the learning, all the talent, and all the religion of the Jewish and heathen worlds, was interested and united in putting down the new superstition and its troublesome advocates. Why did they not, when it could have been accomplished with ease, expose forgeries so impudent and gross? But they never denied the authenticity of these writings. The charge of fraud was never whispered during the first four centuries. I appeal to the apostate Emperor Julian, in the fourth century; to the learned Porphyry, in the third; and to the no less celebrated Celsus, in the second. The assent of these bitter and laborious enemies of Christianity to the genuineness and authenticity of the holy writings, is entitled to the greatest consideration.

You cannot but perceive, that the testimony which supports the claims of the books of the New Testament, began with their first publication; was accessible to friend and foe; was continued down, unbroken and unimpeached, to modern times; and thus fully squares with your own standard of evidence. You cannot consistently move a doubt as to the genuineness of these writings, which does not impeach the credibility of all history; which does not undermine our confidence in all documentary evidence; which does not affect, with even greater force, the genuineness and authority of every other ancient literary production.

Ancus. I confess that the reasons which you urge in proof of the genuineness of the Christian records are forcible. They shall receive my earnest and early consideration. What advantage, however, is to be derived from the most unquestionable evidence on this point, whilst the contents of these records are unworthy of belief? They are stuffed with the most improbable events. These who say they witnessed

them, were illiterate men, weak of brain, liable to be deceived by appearances, and interested in believing, and causing others to believe, the truth of the new religion. In short, they were either deceived, or they were deceivers; perhaps a little of both.

Caius. I follow you into this field as to a banquet. Upon the truth of the witnesses whose testimony is recorded in these books, I am willing to join issue. Their testimony has every mark of veracity stamped upon its front.

You say the apostles and witnesses of Jesus Christ were liable to be deceived by appearances. Were they not the constant attendants, the familiar friends of their Master; who were with him from the beginning; who went in and out with him all the time from his baptism to his ascension, (Acts, 1: 21, 22.) witnessing all, hearing all, entrusted with all? A more favorable opportunity of detecting fraud, and obtaining the most exact information, cannot be imagined.

You say they were liable to be deceived by appearances, as if the events to which they testify were not real; as if they were delusive shadows. But what do these writers relate? They relate the discourses, the journeys, the actions, the sufferings, the death, the resurrection, and the ascension of their Lord. They relate facts—broad, palpable facts; subjected to the examination of the senses of all the witnesses; most open to scrutiny; great in number, and witnessed by hundreds and thousands besides themselves. Well might they say, "*That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life,* (see particularly Luke, 24: 39.) *declare we unto you.*" If the senses of all these witnesses, constantly agreeing in their testimony, were deceived by appearances; if, when they saw Jesus perform supernatural works, they yet saw him not; if, when they conversed and ate with him, and felt him, after his resurrection, they yet did not converse and eat with him, and feel him, then it is high time that we begin to suspect our own senses, and to disbelieve our own consciousness. Then all testimony resting upon the senses of witnesses, which has always been regarded the strongest, must henceforth be rejected, and held most deceptive and treacherous.

You say they were ignorant, weak men. Ignorant of worldly science they indeed were; but what evidence can

you produce of their weakness? Were they weak in understanding? The want of strong sense and sound judgment could not have been great in men who, by artless and persuasive means, were able to conquer all the prejudice, wisdom, policy, and power of the whole world. Idiots could not have invented a religion, the foundations of which have survived the assaults of an unparalleled enmity, and the changes of nearly two thousand years. Men, whom infidels believe capable of devising and propagating such a system of imposture, were surely possessed of a degree of reason and judgment adequate to their bearing rational testimony in matters of fact falling under their own observation.

Were they possessed by a blind credulity? What occasion can you produce which exhibits a neglect of the fullest evidence? Do their deep-rooted prejudices against their Master's spiritual empire, their constant doubts, objections, and unbelief, prove them credulous? Were they credulous in regard to the grand fact and doctrine of the Gospel, the resurrection of their Lord? Although it was expressly predicted by his own lips, they did not expect it. When it was reported, they did not believe it. They rejected all testimony but that of their own senses. Luke, 24: 36—43. Mark, 16: 14. John, 20: 24—30.

Were they fanatics and enthusiasts? What marks of fanaticism can you discover? Fanatics rush headlong into their wild schemes, but the conviction of these men was produced with the utmost difficulty; it was the work of nearly four years' constant attendance on the instructions and miracles of their Master. Zealous and indefatigable they were in their vocation; but on the supposition of the truth of their religion, their ardor was not greater than such a cause demanded. In the midst of all their zeal, their discourse and conduct was sober, rational, chastened by gravity, uniform, full of innocence and meekness, mildness and prudence.

You say they were liable to be deceived. But was not the prospect before them sufficiently appalling to render them most critically scrupulous, before they ventured to engage in the new religion? What was the prospect? dazzling to the senses—calculated to throw their reason off its guard? Their Master most faithfully destroyed every hope of earthly emolument. He set before them persecution and

death. He required them to surrender all that is endeared to man below, as the sole condition of their employment as his witnesses. If ever men were goaded, by all that flesh can hope or dread, to look sharp to the grounds of their duty, the apostles were those men.

Not the slightest vestige of evidence, therefore, exists, that the apostles were deceived in the matters which they recorded. If they were deceived, it is a fact of which no rational solution can be given. He who attempts to account for a fact so opposite to all the principles of our nature, must give us something more than a bare *perhaps*.

There are but two suppositions remaining. If they were not deceived, they either fabricated the history which they have left us, and hence they deserve to be viewed as falsifiers, and their writings as impious falsehoods; or the events which they relate, occurred as they are related; and therefore, instead of inventors of falsehoods, and deceivers, they are to be regarded as credible witnesses, and all their statements are to be received as sacred truth. This you deny. Now for the trial.

You affirm they were deceivers, falsifiers, and therefore they are unworthy of belief.

Falsifiers and deceivers, unless they are mad, never invent facts recent of occurrence; never name dates, places, and persons. But these witnesses proclaim the particulars of their history, immediately after they were transacted. In the most public and fearless manner, and without the least softening, they publish facts, most galling and offensive to their enemies. They mention names, times, and circumstances, so minutely as to place their own detection and exposure within the power of a slight investigation. This is not the course of men who are conscious of inventing enormous and provoking lies. Mat. 14: 13—22; 15: 29—39. John, 11. Acts, 2; 3; 4.

Falsifiers and deceivers devise their crafty plots always with a view to some personal advantage. Interest moves, and the fear of injury restrains them. But these writers and witnesses invent and propagate the most wanton falsehoods; and they pretend to supernatural powers, not only without regard to personal advantage, but with an absolute certainty of extreme loss and suffering. They uniformly manifest a thorough contempt of all worldly interest. When

money is offered them, they spurn it. Acts, 8 : 18—20 ; 20 : 33, 34. When honors, they refuse them. Acts, 8 : 18—20 ; 14 : 13, 14. And what is still more opposite to the character and conduct of deceivers, in publishing and testifying the Gospel facts, they relinquish, without a single earthly compensation, their occupations, their country, their homes, their reputation ; and, persisting in their disinterested course to the very end, they gladly lay down their lives, as the last and most solemn pledge of their veracity. Oh, Ancus, is this the character and part of deceivers ?

They invent falsehoods, and yet not an individual of their number, not one of their many accomplices, was ever induced, either by the wit of their adversaries, or the power of their bribes, or the fear of suffering, or by exquisite tortures, to betray the fraud—not even the traitor Judas.

They invent falsehoods with the avowed purpose of requiring all men to believe them with an unhesitating faith ; and yet, when the whole field of fiction lies before them, and they are free to choose, they come forward with falsehoods, which are repugnant to the appetites, passions, habits, pleasures, prejudices, and religion, of the whole world. The Author of their religion they represent as obscure in his parentage ; mean in his outward state ; subject to hunger and thirst, poverty and sorrow ; hated by his countrymen ; betrayed, forsworn, and forsaken, by his own disciples ; and dying the death of an accursed, ignominious malefactor, upon the cross. Thus wilfully and needlessly they render their fiction a stumbling-block to the Jew, and foolishness to the Greek. Those deceivers must be mad indeed, who invent falsehoods which are sure, by their natural tendency, to defeat every rational end that can be proposed.

They invent falsehoods so remarkably absurd, that infidels have pronounced the sentence of fatuity upon those who believed, as well as upon those who contrived them ; and yet, within a short period, not by force, not by stratagem, not by eloquence, not by worldly influence, all classes, all orders of men, believe these ridiculous inventions, and are ready to lay down their lives in their defence !

They invent falsehoods, which awoke the attention of the world wherever they were published, and drew down upon the deceivers a storm of indignation ; and yet not one of all these falsehoods, extraordinary as they were, has ever

been detected and disproved. From the hour of its first publication until now, not one of all the enemies of the Gospel, whether Jew or Pagan, with every advantage on his side, has succeeded in detecting these witnesses in a single mis-statement. With what ease, for example, might the Jewish Sanhedrim, forewarned of the event by the Savior himself, and intent upon defeating it as they were, have detected and exposed the tale of the resurrection of Christ, had it not been a truth too firm to be overthrown! What would so triumphantly have crushed this troublesome combination, as to have convicted them of this capital and gross imposture? Truly the infidels of those days must have been marvellously deficient in intellect—living at the very time, and in the very region where these impudent fabrications were first issued, and with the police and the wealth of the country at their backs—not to succeed in doing what an infidel, eighteen hundred years after, without adequate knowledge, without access to any other means than the bare writings of these impostors, is able to accomplish with the greatest ease! Prodigious! Why, Ancus, modern infidels, according to all this, must be a race of intellectual giants!

Ancus. You are pushing on at a furious rate. Will you just give me leave to ask why Jesus did not discover himself, after his resurrection, to the Jewish and Roman authorities? This would have put an effectual end to all doubt and uncertainty. One of the apostles himself acknowledges (Acts, 10 : 40, 41.) that Jesus did not appear after his resurrection to *all the people*, but unto witnesses chosen before of God; that is, to his apostles. This looks like collusion. Why show himself only to his friends, if he wished the world to believe him arisen from the dead?

Caius. Why do you object to the testimony of *his friends*, if they can be proved to have been sufficiently numerous, and if their qualifications to bear testimony were unimpeachable? This is an objection often heard from scoffers; but I request your particular attention to this question. But further—the fact to be proved in this miracle was the identity of the person: of course, no witnesses were competent but those who possessed the most intimate knowledge of the person and character of Jesus Christ before his death. Such witnesses alone could testify that he, whom they had seen and handled after his return to life, was the same per-

son with whom they had spent several years before he was slain by his enemies upon the cross. Were the priests, and elders, and the Roman authorities, competent to bear such testimony? Had Jesus complied with your requisition, you would still have objected, and with greater effect than you can object at present, that neither the multitude nor their leaders were able to identify his person, because their intercourse with him, previous to his death, had been so transient and slight. Whereas I conceive, Ancus, that his appearing to the eleven apostles, with Matthias, (compare Luke, 24 : 33, with Acts, 1 : 26, and 1 Cor. 15 : 5,) the *witnesses before chosen of God*, is the capital circumstance which the evidence required to render it adequate: it is that which constitutes its distinguishing value.

But let us return to the general question. The supposition, then, that these men were deceivers and falsifiers, is utterly incredible. If they were deceivers and falsifiers, and if these facts are the results of their invention, they acted a part which outrages all the laws of human conduct. All confidence in the veracity of witnesses, possessing full and accurate knowledge of the concerns which they minutely detail, and giving the highest and best marks of integrity, must for ever cease. Nothing, therefore, is left but to reject your position, that these men were interested deceivers, and that they fabricated the facts which they have committed to writing and sealed with their blood.

We must, therefore, regard them as holy men; faithful witnesses, whose testimony is true, and should be received with profound veneration and confidence. Other most weighty evidences might be brought, would our time permit. It is the only view which not only explains their conduct, but accords with their moral character throughout, with the doctrines which they announce, and with the style and manner of their narrative. Their whole lives were patterns unto others, of unexceptionable purity, temperance, patience, integrity, devotion, and charity. On all occasions they manifest an abhorrence of falsehood, and the most solemn regard for truth: they teach and enforce the omniscience, holiness, and justice of God; and a future judgment, in which every idle word shall be condemned: they tell a simple unvarnished tale, without concealment, and they leave it to work its own effects: they betray no concern as

to its reception: they relate the most uncommon events, they state the most sublime and comprehensive doctrines, and the most exalted hopes, in a calm, unmoved and dignified way, becoming men who spoke under a superior guidance. If enough had not already been adduced, I might now insist on the confirmation which the veracity of the sacred writers receives from coetaneous heathen authors.

Zenas. I lately saw an infidel publication, in which the assertion was confidently made, that "no writers of antiquity, but such as were interested, have written any thing respecting Jesus Christ;" and that "Tacitus has not only taken no notice of" the occurrences related in the Gospels, "but even as to the *person*, called Jesus, his history is wholly silent."

Caius. How gross, how impudent a departure from truth! Tacitus, (A. D. 110,) as you well know, bears a direct and particular testimony to the great events of the Gospel history. Annals, b. 15. They are also noticed by Suetonius, Claud. chap. 25, Nero, chap. 16. These works are in the hands of every reader of the ancient classics. The calumny will therefore have weight with none but the wilfully blind. Why should I repeat the names of Celsus, Porphyry and Julian? And nothing can be more satisfactory than the confirmation of the credibility of the sacred writers, exhibited in the celebrated letters of Pliny to the Emperor Trajan, (A. D. 100.) Plinii Epist. lib. 10 : 97.

In every point of view, therefore, the veracity of the Gospel historians is established on an immovable basis. Than theirs, no evidence can be more full, no knowledge of facts more particular, no motives more disinterested and honorable, no narrative better attested and sealed. Their claims to our undivided credence cannot be evaded. They cannot be evaded by asserting that they were themselves deceived, for so were they situated, in regard to the transactions of which they testify, that this was impossible; nor by asserting that they were deceivers, for the part which they acted is wholly irreconcilable with all the principles of deception. The falsehood of their testimony, under these circumstances, would be a violation of all the laws of our moral constitution, inexplicable upon any known principle, and unsupported by proof. To set aside, therefore, these evidences of their veracity, and to believe their testimony

false, displays a degree of credulousness, of readiness to believe what is unaccountable and unsupported by proof, which defies a remedy from reason.*

I have been particular in evincing the credibility of the evangelical writers, on account of its vast importance in this debate. If their credibility is firmly established, and the denial of it gives the death-blow to all our belief of truth resting upon the testimony of others, then the great question of the divine origin of the Bible is decided.

Zenas. How does that appear?

Caius. We are then bound to believe all that these witnesses affirm. Consequently we must believe in the reality of the miracles, which they affirm were performed by Jesus Christ and his apostles, as the credentials of their divine commission.

Zenas. Will you show me the force of the evidence arising from miracles, which proves a divine commission?

Caius. Most willingly. If Jesus Christ required the Jews to change their institutions and to receive him as their Messiah, they had a right to demand unquestionable proofs that his mission was divine and his authority supreme. Now what kind of attestation would best satisfy this demand? Not the doctrines taught, for the divine origin and authority of these is the main thing to be proved, and the last to be inferred; and therefore it would be reasoning in a circle, to prove the divine commission of the teacher by the doctrines. Nor would holiness of life alone constitute the requisite proof. This would prove the teacher a good man, whose lessons were worthy of attention; but it would not give the sanction of God's authority to what he might deliver. But if, when he required them to receive his words as a revelation from

* How justly is the character of the unhappy sceptic delineated by a writer of the seventeenth century. "A sceptic in religion is one who hangs in the balance with all sorts of opinions; whereof not one but stirs him, and none sways him. A man guiltier of credulity than he is taken to be; for it is out of his belief of every thing that he believes nothing. Each religion scares him from its contrary, none persuades him to itself. He would be wholly a Christian, but that he is something of an Atheist; and wholly an Atheist, but that he is partly a Christian; and a perfect heretic, but that there are so many to distract him. He finds *reasons* in all opinions, *truth* in none. Indeed, the least reason perplexes him, and the best will not satisfy him. He finds doubts and scruples better than resolves them, and is *always too hard for himself*."

God, and to convince them that he spoke by divine authority, he should exert supernatural power, and produce effects wholly different from what are regularly experienced as the constant course of nature; if, for example, he should restore the dead to life, or feed a hungry multitude, consisting of several thousand men, with a few loaves, under such circumstances as to make it evident, that the result was not fraudulent nor accidental, nor effected by second causes, but that it was supernatural, and connected with his character as a messenger from heaven; it is clear that such works would afford a glorious demonstration that God had truly sent him. The Deity would not lend his Almighty power in giving sanction to the impious appeal of an impostor. If God hears him, and sets his hand and seal to his word by enabling him to work miracles, it is a most solemn acknowledgment, that he has commissioned him to speak and to act in his name and by his authority.

Ancus. I have insuperable difficulties in regard to the miracles of Christ and his apostles.—Miracles are impossible.

Caius. Surely you are not serious. Is it because there exists no adequate cause to perform them? But you deny neither the Being nor the omnipotence of God. It is as easy for omnipotence to restore the dead to life, as it was to create the first human being. Or is it because the performance of miracles is unworthy of God? They were performed to restore the soul of man to the enjoyment of forfeited bliss, and that has been evinced an end infinitely worthy of God. As soon as you can disprove the existence of God, or show that he regards our race with indifference, you may prove that miracles are impossible.

Ancus. But miracles are so improbable. There is nothing in our experience like them; nay, our experience is against them. Every one regards the accounts of prodigies with suspicion, and in proportion to the strangeness of a man's story, is the unbelief which it provokes.

Caius. I grant that the uncommonness of an event should excite our caution in believing its report; but would it not be preposterous on that ground to reject it? Does the circumstance of its being strange and prodigious disprove it? The uncommonness of miracles, or their being dissimilar to all that we have ever experienced, does not justify you in discrediting them, unless you can prove that there is no God

able to produce them ; or that the restoration of peace and heaven to guilty man, is an object beneath the divine regard ; or that miracles do not afford a proper sanction of revelation ; or that the testimony of those who both witnessed and performed them is undeserving of credit.

Zenas. It would gratify me to hear your views of Mr. Hume's famous argument against miracles. He maintains that no miracle can be proved by human testimony. His reasoning may be summed up in a few words. *A miracle is a violation of the laws of nature ; but those laws have been established by a firm and unalterable experience.* Hence he infers that it will always be more probable that the testimony in favor of a miracle should be false, than that uniform and unalterable experience should be violated.

Caius. When Mr. Hume says that the laws of nature are established by a *firm and unalterable experience*, he must mean one of two things : he means either that experience *universally and without a single deviation* has found the laws of nature to have their common and regular operation ; or that, in *most instances*, or in *his own personal experience*, the laws of nature have been found firm and unalterable. In either case his argument is powerless. If he chooses the first sense, he is guilty of assuming the point in debate as a thing granted. The point to be settled, is, whether God, for important ends, has not, in a few instances, suspended the ordinary operation of the laws of nature, and produced effects different from what would have resulted, had those laws been suffered to take their usual course. For example, has not God, in some instances, restored the dead to life ; thus making these instances exceptions to the common laws which control the mortality of our race ? This Mr. Hume denies. What is his argument ? He says *uniform*, that is *universal experience* is against it : that is, an experience which admits of no exceptions. Of course, this experience includes all the instances of death that have ever occurred, and leaves no room for a single restoration to life. Thus he takes for granted the very point which he undertook to disprove. He first asserts that the law of mortality, admitting no subsequent alteration, has been established by a firm and uniform experience—that is, *universally* ; and then it was easy indeed to draw the sweeping conclusion, that no instance of return to life was ever experienced. It is no wonder that no tes-

timony can prove what never happened. If he chooses the second sense of his own premises, he fares still worse ; for his own personal experience on the subject of the restoration of the dead to life, must have been so limited, that hundreds of miracles of that kind might have been performed, and his experience would still have been firm and unalterable. Should credible witnesses explicitly and solemnly assert that they had seen a dead person restored to life, would it impeach their testimony, should ten thousand Mr. Humes, multiplied by ten thousand more, assert that they had never experienced such a deviation from the laws of nature ? Is there not room for truth to exist on both sides ? Does Mr. Hume's experience, and that of the witnesses, relate to the same individual fact ? If they did, there would be a contradiction, and both could not be true. So that Mr. Hume's argument is either an assumption of the very point in dispute ; or it is so feeble and inconclusive, that an illiterate clown might confute it. I have myself tried the experiment with a sensible child.

From all that has been said, it follows that the miracles which Jesus Christ performed, prove that he was the Son of God, the Savior of the world ; and that the evangelical teachers and writers, in their official character, acted by the command, and under the direction of God ; and, therefore, that what they have written is his own word.

Zenas. I wish to ask whether it does not follow, that the Scriptures of the Old Testament must be received as the authentic word of God, revealed to the patriarchs and prophets before the advent of the Messiah ?

Caius. Such a consequence cannot be avoided, and it was my intention to have deduced it. To those writings, as being a revelation of God's will to the Jews, and as introductory to the facts, and the additional divine communications of the Gospel, there are particular and frequent appeals in every portion of the New Testament. The Old and New Testaments are so interlinked, that they stand or fall together ; they are the two essential parts of one grand system. Let me not, however, forget to suggest, that, independent of the authority ascribed to them in the New Testament, the sacred books of the Jews possess intrinsic evidences of their divine origin.

But, gentlemen, we have in reserve another mighty evi-

dence of the divine origin of the Bible : an evidence which applies to both Testaments ; which is still going on with increasing power ; and which sets all cavilling at defiance. It is that which results from the prophecies, and their fulfilment. A prophecy is a prediction of an event, or of a series of events, contingent and still future, the knowledge of which could have been derived by the prophet from no earthly source. Now, if such a prediction is accurately and minutely accomplished, it proves that its author must have been taught by omniscience itself. God alone knows the end from the beginning, and can declare it before it comes to pass. For examples, I refer you to the prophecies which relate to the person, sufferings, and glories of Jesus Christ.

Gen. 3 : 15 ; 12 : 3 ; 18 : 18 ; 49 : 10. Numb. 24 : 17. Dan. 9 : 25, 26. Is. 7 : 14. 11 : 1—10. Mic. 5 : 2. Hag. 7 : 9. Compare also, Zech. 11 : 12, with Mat. 26 : 15 ; Isa. 53 : 5, 9, 12 ; Zech. 12 : 10 ; and Ps. 22 : 7, 8, 16, 18, with John, 20 : 25, 27, and Matt. 27 : 39, 43, 46, 57—60.

But there is one prediction which deserves particular attention. It is that recorded in Deut. 28th. The Prophet had conducted the nation of Israel to the borders of Canaan. He then uttered a prophetic description, extending through more than three thousand years, of their national crimes ; the judgments by which God would punish them ; the ruin of their state by the Romans ; the horrors of the siege of Jerusalem ; their dispersion among all the nations of the earth ; and the light in which they should be regarded, and the treatment which they should experience in the various countries of their exile. To complete this picture, add Lev. 26 : 44, and Jer. 30 : 10, 11 ; 31 : 35—37. There we behold this people, in their scattered, homeless state, preserved separate from every other nation to the latest posterity, and we are taught to look forward to their restoration, when they shall once more be gathered unto Zion. Weigh these predictions with a candid spirit, comparing them with past and present history, and you will not be able long to resist the conviction, that the prophets were inspired by God ; and that a book, which can plead such an attestation, contains his revealed will, and should be the only fountain of our sentiments, and the only standard of our practice in religion.

This leads me to remark, that whatever a book, confirmed

to be divine in its origin by such evidences, asserts concerning the mode of its communication from heaven, cannot reasonably be called into question. If, then, it declares that the evangelical teachers and writers, as well as the Hebrew prophets, spoke and wrote under the immediate direction of the Spirit of God, its affirmation is entitled to our unhesitating confidence. John, 14 : 16—26 ; 16 : 13. 1 Cor. 2 : 4, 10, 13 ; 7 : 40 ; 14 : 37. Gal. 1 : 11, 12. 1 Pet. 1 : 10, 12. 2 Pet. 1 : 21. 2 Tim. 3 : 16. Hence the Sacred Scriptures were written by divine inspiration.

The time now bids us draw our conference to a close. Before we part, however, allow me to say a word in regard to the matter of the Gospel. Especially unto those who have formed a just conception of themselves, it is a doctrine "worthy of all acceptation." It was designed for those who need a physician ; hence it is not strange that men who imagine themselves "whole," should treat it with neglect or scorn. It is a doctrine according to godliness. In the highest degree will it be found adapted to the sinful, forlorn, and perishing condition of man, and honorable to the character and government of Jehovah. He who has studied his own heart, must be conscious of a degree of moral disorder, which all the doctrines and precepts of ancient and modern sages can never remove ; of a pollution unfitting him for the intimate communion of beings perfect in holiness, which all the tears of the bitterest regret can never wash away ; of a want of peace and consolation which all the pleasures of the world can never satisfy.

But let him turn his attention to the Gospel message. In the mediation of the Son of God, let him contemplate the reconciliation of that holiness and justice which fill him with dread, with that boundless love and mercy which alone are commensurate to his guilt. Let him revolve the Gospel scheme as proposing the pardon of his sins and the purification of his heart ; as proposing to free him from the dominion of those lusts which make him loath his very existence, and to associate him with those holy beings from whose fellowship he is now excluded. Let him follow out the scheme of redemption in all its holy influences, diffusing truth, love and happiness through the various relations of the human family ; and then let him ask, is this the Gospel which to me has proved so long a rock of offence ? And

what is there in all this to offend me? Why should it not rather command my veneration, my gratitude, my submission?

Let it be approached under the solemn conviction of your need of illumination from heaven, and with humble and hearty prayers for the blessing and direction of God, and I am persuaded you will find it the only religion which the world has ever seen, that manifests the divine Majesty as a suitable object of supreme affection, reverence, and trust; the only religion which provides a ransom for the guilty soul, whilst in the very act it upholds the government of God, and magnifies his violated law; the only religion which brings peace to the conscience, hope to the mind, and holiness to the heart and life.

Instead of ascribing to the Bible the crimes of those who have inconsistently styled themselves its friends, let us rather ask, from what grosser crimes have not these very persons been restrained by its mighty influence? How can that which, in its nature and tendency, is a pure and perfect antidote, be the cause of disease? The disease rages, because the antidote is despised and rejected. In truth, if the world has ever contained those who have "stood in the breach," who have opposed with any success the torrent of iniquity, who have borne an honorable and a soul-moving testimony for God and for righteousness, let it be ascribed to the true and only cause—the Bible. Thousands and millions have been converted by it to purity and joy; and but for it they would have remained the disgrace of their species, the curses of the world.

Were all the philosophers, from Socrates to Newton, to be united in the effort, they never could produce a book so benevolent in its design; so original, and yet so true, in its views; so efficacious in its operation; so sublime in its discoveries. That it contains mysteries which angels desire to look into, is rather a confirmation than an objection. In one word, "study the Holy Scriptures; therein are contained the words of eternal life." "They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter." And "we appeal to the infidel himself, whether he does not approach the BIBLE, with AWE, read it with FEAR, and close it with a painful CONVICTION OF ITS DIVINE AUTHORITY."

NOTE.—A premium of fifty dollars, proposed by a benevolent individual, was awarded to the authors of this Tract and Tract No 237.

THE
BIBLE ABOVE ALL PRICE.

BY REV. EDWARD PAYSON, D. D



MANY into whose hands this Tract may fall, entertain, I doubt not, a profound veneration for the Bible; and in their breasts it has its advocate, who pleads its cause far more powerfully and successfully, than I can. To such persons nothing need be said in favour of a book, which not only affords them support and consolation under the troubles of life, but enables them to contemplate death with pleasure, and, to borrow its own language, makes them "wise unto salvation." If all were of this description, farther remarks would be needless. But it is presumable, that there are many, who, through inattention to the subject, or from some other cause, have formed very inadequate conceptions of the worth of this volume; and who consequently do not feel the infinite importance of putting it into the hands of others. It is also notorious that even among such as profess to venerate the Scriptures, there are not a few, who seem to regard them as deficient in those qualities which excite interest and attention. It may

not be improper, therefore, to make a few remarks with a design to show, that, while the Scriptures are incalculably valuable and important, viewed as a revelation from heaven; they are also in a very high degree interesting and deserving of attention, considered merely as a *human composition*.

Were we permitted to adduce the testimony of the Scriptures in their own favour, as a proof that their contents are highly interesting, our task would be short, and easily accomplished. But it is possible, that to this testimony some might think it a sufficient reply, to apostrophize the sacred volume in the language of the captious Jews to our Saviour, "Thou bearest record of thyself; thy record is not true." No similar objection can be urged, however, against availing ourselves of the testimony, which eminent uninspired men have borne in favour of the Scriptures. From the almost innumerable testimonies of this nature, which might easily be adduced, we shall select only that of Sir William Jones, a judge of the supreme court of judicature in Bengal: a man, says his learned biographer, who by the exertion of rare intellectual talents, acquired a knowledge of arts, sciences, and languages, which has seldom been equalled, and scarcely, if ever, surpassed. "*I have carefully and regularly perused the Scriptures,*" says this truly great man, "*and am of opinion that this volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written.*" How well he was qualified to make this remark, and how much it implied in his lips, may be inferred from the fact, that he was acquainted with twenty-eight different languages, and with the best works which had been published in most of them. That a volume, which, in the opinion of such a man, is thus superior to all other books united, cannot be so uninteresting and insipid a composition as many seem to imagine, it must be needless to remark; that his commendation of it, though great and unqualified, is in no respect unmerited, it would be easy, were it necessary, to prove, by appropriate quotations from the book which he so highly extols. But its morality will be more properly considered in a subsequent part of this treatise; and its unrivalled eloquence and sublim-

ity are too obvious, and too generally acknowledged, to require illustration. If any imagine that he has estimated too highly the historical information which this volume contains, we would only request them to peruse it with attention ; and particularly to consider the assistance which it affords, in accounting for many otherwise inexplicable phenomena in the natural, political, and moral world. A person who has never attended to the subject, will, on recollection, be surprised to find for how large a portion of his knowledge he is indebted to this neglected book. It is the only book which satisfactorily accounts, or even professes to account, for the introduction of natural and moral evil into the world, and for the consequent present situation of mankind. To this book also, we are indebted for all our knowledge of the progenitors of our race, and of the early ages of the world ; for our acquaintance with the manners and customs of those ages ; for the origin and explanation of many remarkable traditions, which have extensively prevailed ; and for almost every thing, which is known of many once flourishing nations, especially of the Jews, the most singular and interesting people perhaps that ever existed. It is the Bible alone, which, by informing us of the deluge, enables us to account satisfactorily for many surprising appearances in the internal structure of the earth, as well as for the existence of marine exuviae on the summits of mountains, and in other places, far distant from the sea. By the same volume we are assisted in accounting for the multiplicity of languages, which exist in the world ; for the degrading condition of the Africans ; for the origin and universal prevalence of sacrifices ; and for many other facts of an equally interesting nature. We shall only add, that, while the Scriptures throw light on the facts here alluded to, the existence of the facts powerfully tends, on the other hand, to establish the truth and authenticity of the Scriptures.

In addition to these intrinsic excellencies of the Bible, which give it, considered merely as a human production, powerful claims to the attention of persons of taste and learning, there are various circumstances of an adventitious nature, which render it peculiarly interesting to a reflecting mind. Among these circumstances we may, perhaps not improperly, mention its great antiquity. Whatever may

he said of its inspiration, some of the books which compose it are unquestionably the most ancient literary compositions extant, and perhaps the most ancient that ever were written ; nor is it very improbable, that letters were first employed in recording some parts of them, and that they were written in the language first spoken by man. It is also not only the most ancient book, but the most ancient monument of human exertion, the oldest offspring of human intellect, now in existence. Unlike the other works of man, it inherits not his frailty. All the contemporaries of its infancy have long since perished, and are forgotten ; yet this wonderful volume still survives. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood for ages, unmoved in the midst of that flood which sweeps away men with their labours into oblivion. That these circumstances render it an interesting object of contemplation, it is needless to remark. Were there now in existence a tree, which was planted ; an edifice, which was erected ; or any monument of human ingenuity, which was formed at that early period, in which some parts of the Bible were written ; would it not be contemplated with the keenest interest ; carefully preserved, as a precious relic ; and considered as something little less than sacred ? With what emotions, then, will a thoughtful mind open the Bible ; and what a train of interesting reflections is it in this view calculated to excite ? While we contemplate its antiquity, exceeding that of every object around us, except the works of God ; and view it in anticipation, as continuing to exist unaltered until the end of time ; must we not feel almost irresistibly impelled to venerate it, as proceeding originally from Him, who is yesterday, to-day, and for ever the same ; whose works, like his years, fail not ?

The interest which this volume excites by its antiquity, will be greatly increased, if we consider the violent and persevering opposition it has encountered, and the almost innumerable enemies it has resisted and overcome. We contemplate with no ordinary degree of interest, a rock, which has braved for centuries the ocean's rage, practically saying, "Hitherto shalt thou come, but no farther ; and here shall thy proud waves be stayed." With still greater interest, though of a somewhat different kind, should

we contemplate a fortress, which, during thousands of years, had been constantly assaulted by successive generations of enemies: around whose walls millions had perished; and, to overthrow which, the utmost efforts of human force and ingenuity had been exerted in vain. Such a rock, such a fortress, we contemplate in the Bible. For thousands of years this volume has withstood, not only the iron tooth of time, which devours men and their works together, but all the physical and intellectual strength of man. Pretended friends have endeavoured to corrupt and betray it; kings and princes have perseveringly sought to banish it from the world; the civil and military powers of the greatest empires have been leagued for its destruction; the fires of persecution have been often lighted, to consume it and its friends together; and, at many seasons, death in some horrid form has been the almost certain consequence of affording it an asylum from the fury of its enemies. It has also been almost incessantly assailed by weapons of a different kind, which, to any other book, would be far more dangerous, than fire or sword. In these assaults, wit and ridicule have wasted all their shafts; misguided reason has been compelled, though reluctantly, to lend her aid, and, after repeated defeats, has again been dragged to the field; the arsenals of learning have been emptied, to arm her for the contest; and in search of means to prosecute it with success, recourse has been had, not only to remote ages and distant lands, but even to the bowels of the earth, and the region of the stars. Yet still the object of all these attacks remains uninjured; while one army of its assailants after another has melted away. Though it has been ridiculed more bitterly, misrepresented more grossly, opposed more rancorously, and burnt more frequently, than any other book, and perhaps than all other books united; it is so far from sinking under the efforts of its enemies, that the probability of its surviving until the final consummation of all things, is now evidently much greater than ever. The rain has descended; the floods have come; the storm has arisen and beaten upon it; but it falls not, for it is founded upon a rock. Like the burning bush, it has ever been in the flames, yet it is still unconsumed; a sufficient proof, was there no other, that He, who dwelt in the bush, preserves the Bible.

If the opposition which this volume has successfully encountered, renders it an interesting object of contemplation ; the veneration which has been paid to it, the use which has been made of it, and the benefits which have been derived from it by the wise and good in all ages, make it still more so. Who would not esteem it a most delightful privilege, to see and converse with a man who had lived through as many centuries as the Bible has existed ; who had conversed with all the successive generations of men, and been intimately acquainted with their motives, characters, and conduct ; who had been the chosen friend and companion of the wise and good in every age : the venerated monitor, to whose example and instructions the wise had ascribed their wisdom, and the virtuous their virtue ? What could be more interesting than the sight ; what more pleasing and instructive, than the society of such a man ? Yet such society we may in effect enjoy, whenever we choose to open the Bible. In this volume we see the chosen companion, the most intimate friend of the prophets, the apostles, the martyrs, and their pious contemporaries ; the guide, whose directions they implicitly followed ; the monitor, to whose faithful warnings and instructions they ascribed their wisdom, their virtues, and their happiness. In this volume we see the Book, in which the deliverer, the king, the sweet Psalmist of Israel delighted to meditate day and night : whose counsels made him wiser than all his teachers ; and which he describes, as sweeter than honey, and more precious than gold. This too is the book, for the sake of which many a persecuted believer has forsaken his native land and taken up his dwelling in the wilderness ; bringing it with him as his most valuable treasure, and at death bequeathing it to his posterity as the richest bequest in his power to make. From this source, millions now in heaven have derived the strongest and purest consolation ; and scarcely can we fix our attention on a single passage in this wonderful book, which has not afforded comfort or instruction to thousands, and been wet with tears of penitential sorrow or grateful joy, drawn from eyes that will weep no more. There is probably not an individual in this christian land, some of whose ancestors did not, while on earth, prize this volume more than life ; and breathe many fervent prayers to heaven, that all their descendants,

to the latest generation, might be induced to prize it in a similar manner. Thousands too, have sealed their belief of its truth with their blood; rejoicing to shed it in defence of a book, which, while it led them to the stake, enabled them to triumph over its tortures. Nor have its effects been confined to individuals. Nations have participated largely in its benefits. Armed with this volume, which is at once sword and shield, the first heralds of christianity went forth conquering and to conquer. No less powerful than the wonder-working rod of Moses, its touch crumbled into dust the temples of paganism, and overthrew, as in a moment, the immense fabric of superstition and idolatry which had been for ages erecting. To this volume alone it is owing, that we do not assemble on our appointed days to offer our worship in the temple of an idol; that stocks and stones are not our deities; that cruelty, intemperance, and impurity do not constitute our religion; and that our children are not burnt, as sacrifices at the shrine of Moloch. To this volume we are also indebted for the reformation in the days of Luther; for the consequent revival and progress of learning; and for our present freedom from papal tyranny. Nor are these benefits, great as they are, all which it has been the means of conferring on man. Wherever it comes, blessings follow in its train. Like the stream, which diffuses itself, and is apparently lost among the herbage, it betrays its course by its effects. Wherever its influence is felt, temperance, industry, and contentment prevail; natural and moral evils are banished, or mitigated; and churches, hospitals, and asylums for almost every species of wretchedness arise, to adorn the landscape, and cheer the eye of benevolence. Such are the temporal benefits, which even infidelity itself, if it would for once be candid, must acknowledge that the Bible has bestowed on man. Almost coeval with the sun, its fittest emblem, it has, like that luminary, from the commencement of its existence, shed an unceasing flood of light on a benighted and wretched world. Who then can doubt that He, who formed the sun, gave the Bible to be "a light unto our feet, and a lamp to our path?" Who, that contemplates this fountain, still full and overflowing, notwithstanding the millions that have drunk of its waters, can doubt that it has a real, though invisible connexion with that ri-

ver of life, which flows for ever at the right hand of God ?

Thus far we have considered the Bible as merely a human composition ; though, as was unavoidable, some rays of divinity have, from time to time, burst through the cloud in which we vainly attempted to shroud it. But if it be in this view thus valuable and interesting, in what language shall we describe the importance it assumes, when viewed *as a revelation from God* ; as the book, which has guided millions of immortal beings to heaven ; as the book, which must guide us there, if we ever reach those mansions of eternal day ! That it is so, we shall not at present attempt to prove, but shall take it for granted ; and proceed, without delay, on the supposition that our readers believe, with the apostle, that “ all Scripture is given by inspiration of God.” Viewed in this light, what finite mind can estimate its worth, or describe the attention and reverence, with which it ought to be regarded ? The ancient Greeks had one sentence, which they believed, though without foundation, to have descended from heaven ; and to evince their gratitude and veneration for this gift, they caused it to be engraven, in letters of gold, on the front of their most sacred and magnificent temple. We, more favoured, have not a sentence only, but a volume, which really descended from heaven ; and which, whether we consider its contents, or its Author, ought to be indelibly engraven on the heart of every child of Adam. Its Author is the Author of our being ; and its contents afford us information, of the most satisfactory and important kind, on subjects of infinite consequence, respecting which all other books are either silent, or speak only doubtfully and unauthoritatively. It informs us, with the greatest clearness and precision, of every thing necessary, either to our present or future happiness ; of every thing, in fact, which its Author knows, the knowledge of which would be really useful to us ; and thus confers those benefits, which the tempter falsely pretended would result from eating the forbidden fruit ; making us as gods, knowing good and evil.

In the fabulous records of pagan antiquity we read of a mirror, endowed with properties so rare, that by looking into it, its possessor could discover any object which he wished to see, however remote ; and discover with equal ease persons and things above, below, behind, and before

him. Such a mirror, but infinitely more valuable than this fictitious glass, do we really possess in the Bible. By employing this mirror in a proper manner we may discern objects and events, past, present, and to come. Here we may contemplate the all-infolding circle of the Eternal Mind; and behold a most perfect portrait of him, whom no mortal eye hath seen, drawn by his own unerring hand. Piercing into the deepest recesses of eternity, we may behold Him, existing independent and alone, previous to the first exertion of his creating energy. We may see heaven, the habitation of his holiness and glory, "dark with the excessive brightness" of his presence; and hell, the prison of his justice, with no other light than that which the fiery billows of his wrath cast, "pale and dreadful," serving only to render "darkness visible." Here too we may witness the birth of the world, which we inhabit; stand, as it were, by its cradle; and see it grow up from infancy to manhood, under the forming hand of its Creator. We may see light, at his summons, starting into existence, and discovering the world of waters without a shore. Controlled by His word, the waters subside; and islands and continents appear, not, as now, clothed with verdure and fertility, but sterile and naked as the sands of Arabia. Again he speaks; and the landscape appears, uniting the various beauties of spring, summer, and autumn, and extending farther than the eye can reach. Still all is silent; not even the hum of the insect is heard; the stillness of death pervades creation; till in an instant, songs burst from every grove; and the startled spectator, raising his eyes from the carpet at his feet, sees the air, the earth, and the sea, filled with life and activity, in a thousand various forms. Here too we may contemplate the origin and infancy of our race; trace from its source to its termination that mighty river, of which we compose a part; and see it separating into two great branches; one of which flows back in a circle, and loses itself in the fountain whence it arose; while the other rushes on impetuously in an opposite direction, and precipitates itself into a gulf, which has no bottom. In this glass we may also discover the fountain, whence flow those torrents of vice and wretchedness, which deluge the earth; trace the glorious plan of Divine Providence, running, like a stream of lightning, through the dark and stor-

my cloud of sublunary events; and see light and order breaking in upon the mighty chaos of crimes, revolutions, wars, and convulsions, which have ever distracted the world; and which, to a person unacquainted with the Scriptures, must ever appear to produce no beneficial effect, but to succeed each other without order, and to happen without design. Here too we may contemplate ourselves in every conceivable situation and point of view; see our hearts laid open, and all their secret recesses displayed; trace, as on a map, the paths, which lead to heaven and to hell; ascertain in which we are walking; and learn what we have been, what we are, and what we shall be hereafter. Above all, we may here see displayed to view that wonderful scheme for the redemption of self-destroyed man, into which "angels desire to look;" and without which the knowledge of God, and of ourselves, would serve only to plunge us in the depths of despair. We may behold Him, whom we had previously seen creating the world, lying, as a helpless infant, in the manger, expiring in agonies on the cross; and imprisoned in the tomb. We may see him rising, ascending to heaven, sitting down "at the right hand of the throne of the Majesty on high;" and there swaying the sceptre of universal empire, and ever living, to make intercession for his people. Finally, we may see him coming in the clouds of heaven, with power and great glory, to judge the world. We may see the dead, at his command, rising from their graves; standing in awful silence and suspense before his tribunal; and successively advancing, to receive from his lips the sentence, which will confer on each of them an eternal weight of glory, or consign them for ever to the mansions of despair. Such are the scenes and objects, which the Scriptures place before us; such the information, which they afford. Who will deny that this information is important; or that it is such as we might naturally expect to find in a revelation from God?

Equally important to the present and future happiness of man are the precepts which the Scriptures inculcate. With the greatest clearness and precision, and with an authority to which no other book can pretend, they teach us our duty with respect to God, our fellow creatures, and ourselves. That spiritual kingdom, whose laws they promul-

gate, consists in "righteousness, and peace, and joy in the Holy Ghost;" and were these laws universally obeyed, nothing but righteousness, peace, and holy joy would be found on earth. Should any one deny this, after perusing them attentively, it would prove nothing, but the weakness of his understanding, or the depravity of his heart. They require us to regard God with filial, and our fellow creatures with fraternal affection. They require rulers to "be just, ruling in the fear of God;" and subjects to "lead quiet and peaceable lives in all godliness and honesty." They require the husband "to love the wife, even as himself;" and the wife "to reverence her husband." They require parents to educate their children "in the nurture and admonition of the Lord;" and children to love, honour, and obey their parents. They require masters to treat their servants with kindness; and servants to be submissive, diligent, and faithful. They require of all, temperance, contentment, and industry, and stigmatize, as worse than an infidel, him, who neglects to provide for the necessities of his family. They provide for the speedy termination of animosities and dissensions, by requiring us to forgive, and pray for our enemies whenever we pray for ourselves; and to make reparation to all whom we have injured, before we presume to appear with our offering in the presence of God. In a word, they teach us, "that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." These duties they require us to perform, with constancy and perseverance, on penalty of incurring the everlasting displeasure of our Creator, and its dreadful consequences.

In addition to these instructions and precepts, the Scriptures furnish us the most instructive examples: examples, which most plainly and convincingly teach us, both what we must shun, and what we are to pursue. On every rock, where immortal souls have been wrecked; at the entrance of every path, which leads to danger; they show us some self-destroyed wretch, standing, like a pillar of salt, to warn succeeding travellers not to approach it; while at the gate and in the path of life, they place many divinely instructed and infallible guides, who lead the way, beckon us

to follow, and point us to the happy mansions in which it ends. Knowing how powerfully we are influenced by the example of those with whom we associate, it introduces us to the society of the most amiable and excellent of our species; makes us perfectly acquainted with their characters and pursuits; admits us into, not only their closet, but their hearts; unveils to us their secret springs of action; and shows us the hidden source, whence they derived wisdom and strength to subdue their sinful propensities, and overcome the world. By opening this volume, we may at any time walk in the garden of Eden with Adam; sit in the ark with Noah; share the hospitality, or witness the faith of Abraham; ascend the mount of God with Moses; unite in the secret devotions of David; or listen to the eloquent and impassioned address of St. Paul. Nay more we may here converse with Him, who spake as never man spake; participate with the spirits of the just made perfect in the employments and happiness of heaven; and enjoy sweet communion with the Father of our spirits, through his Son, Jesus Christ. Such is the society to which the Scriptures introduce us; such the examples which they present to our imitation; requiring us to follow them "who through faith and patience inherit the promises;" to walk in the steps of our divine Redeemer; and to be "followers of God, as dear children."

Nor does this precious volume contain merely instructions, precepts, examples, and threatenings. It contains also "strong consolation;" consolation, suited to every possible variety and complication of human wretchedness; and of sufficient efficacy to render the soul, not only resigned, but joyful, in the lowest depths of adversity; not only tranquil, but triumphant, in the very jaws of death. It is the appointed vehicle, by which the Spirit of God, the promised Comforter, communicates not only his instructions, but his consolations to the soul. It is, if I may so express it, the body, which he has assumed, in order to converse with men; and he lives and speaks in every line. Hence it is said to be "quick," or living, "and powerful." Hence its words "are spirit, and they are life;" the living, life-giving words of the living God. The consolation which it imparts, and the blessings which it offers, are such as nothing but omnipotent Goodness can bestow.

It finds us guilty ; and freely offers us pardon. It finds us polluted with innumerable defilements ; and offers us moral purity. It finds us weak and enslaved ; and offers us liberty. It finds us wretched ; and offers happiness. It finds us dead ; and offers everlasting life. It finds us, "having no hope, and without God in the world ;" with nothing before us "but a certain fearful looking for of judgment and fiery indignation ;" and places glory and honour, and immortality, full in our view ; and while it urges us to pursue them, by the exercise of faith in the Redeemer, and "patient continuance in well doing," it encourages and animates us in the pursuit, by the most condescending offers of assistance, and by "exceedingly great and precious promises ;" promises, signed by the immutable God, and sealed with the blood of his eternal Son ; promises, which, one would think, are sufficient to render indolence active, and timidity bold. Unfailing pleasures ; durable riches ; immortal honours ; imperishable mansions ; an unfading crown ; an immovable throne ; an everlasting kingdom ; an eternal weight of glory ; perfect, uninterrupted, never-ending, perpetually increasing felicity, in the full fruition of God ; are the rewards, which these promises assure to all penitent believers. But in vain do we attempt to describe these rewards ; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Such are the circumstances which render the Bible interesting as a human composition ; such the instructions, precepts, and promises, which it communicates, as a revelation from God. In proportion also to the importance of its contents, are the evils which would result from its absence or loss. Destroy this volume, as the enemies of human happiness have vainly endeavoured to do, and you render us profoundly ignorant of our Creator ; of the formation of the world, which we inhabit ; of the origin and progenitors of our race ; of our present duty and future destination ; and consign us through life to the dominion of fancy, doubt, and conjecture. Destroy this volume ; and you rob us of the consolatory expectation, excited by its predictions, that the stormy cloud, which has so long hung over a suffering world, will at length be scattered, and a brighter day succeed ; you forbid us to hope that the hour

is approaching, when "nation shall no more lift up sword against nation;" and righteousness, peace, and holy joy shall universally prevail; and allow us to anticipate nothing, but a constant succession of wars, revolutions, crimes, and miseries, terminating only with the end of time. Destroy this volume; and you deprive us, at a single blow, of religion, with all the animating consolations, hopes, and prospects, which it affords; and leave us nothing, but the liberty of choosing (miserable alternative!) between the cheerless gloom of infidelity, and the monstrous shadows of paganism. Destroy this volume; and you unpeople heaven; bar for ever its doors against the wretched posterity of Adam; restore to the king of terrors his fatal sting; bury hope in the same grave which receives our bodies; consign all who have died before us, to eternal sleep or endless misery; and allow us to expect nothing at death, but a similar fate. In a word, destroy this volume, and you take from us at once, every thing which prevents existence from becoming of all curses the greatest. You blot out the sun; dry up the ocean; and take away the atmosphere of the moral world; and degrade man to a situation, from which he may look up with envy to "the brutes that perish."

Who then would not earnestly wish to believe the Scriptures, even though they came to him, unattended with sufficient evidence of their divine origin? Who can be so much his own enemy, as to refuse to believe them, when they come attended with evidence, more than sufficient, to satisfy all but the wilfully incredulous? Who, in this view of them, imperfect as it is, is prepared to say, that they are not of all books the most important; that they ought not to be prized and studied, as such, by all who possess them; and put, without delay, into the hands of all who do not? Were this inestimable treasure in the exclusive possession of any individual, would you not consider him as the most malevolent of beings, if he neglected to communicate it as soon as possible to his fellow creatures? And if he were a stranger to the use of the press, would not the common feelings of humanity require him to spend whole nights, as did a wealthy merchant in the east, in transcribing it for their use? What possible excuse then can we assign for neglecting to distribute this treasure, when the

press affords us the means of doing it at so trifling an expense? Will it be said, that few or none of our fellow citizens are destitute? Will it be said, that none are destitute of the sacred volume, but in consequence of their own fault; and that they are therefore unworthy to receive such a gift? Admitting this to be the case, which in many instances however it is not, is this an excuse for neglecting them, which it becomes us to assign? Had God adopted such a rule in the distribution of his favours; had he bestowed the Bible on none but the deserving; who among ourselves should ever have been favoured with it? Will it be said, that the other wants of the poor are so numerous and pressing, that nothing can be spared for the supply of this? But what other want can be so pressing, so deserving of immediate attention, as that of the Bible? In what other way can we, at an equal expense, do so much to alleviate the miseries, and promote, I will not say the eternal, but even the temporal happiness of the poor, as by putting into their hands a book which contains such a mass of the most valuable and important information; which is so eminently calculated to render them better, and consequently happier, in all the relations of life; which teaches them, "in whatever state they are, therewith to be content," and to look for the relief of their necessities to Him, "who hears the young ravens, when they cry;" and to whom they will never look in vain, while they take this precious volume for their guide. Were they experimentally acquainted with the worth of this volume, they would themselves feel the want of it to be the first, the most pressing of wants. Send us any famine, they would cry, but "a famine of the word of God." Keep your wealth; enjoy your possessions; give us but the Bible, to smoothe the path of life, and the bed of death; and we will envy none their possessions; but living, and dying, will bless you; though we should perish with hunger. Such is the language of the pious poor. Such, were it not for their vices or their ignorance, would be the language of all the poor; and who will deny that their vices and ignorance render it still more necessary, that they should be put in immediate possession of the Bible.

Let us then bind it to our hearts, as our most valuable treasure; study it with that attention and reverence which

its character demands; and submit implicitly to its decisions, as to "the lively oracles of God." Thus we shall be impressed with a conviction far more strong and abiding, than any external evidence can produce, that "*all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.*" Thus shall we be enabled, by our own experience, to feel and adopt the language of the Psalmist: "*The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. More to be desired are they, than gold; yea than much fine gold: sweeter also, than honey, or the honey comb. Moreover, by them is thy servant warned, and in keeping them there is great reward.*"

I love the volumes of thy word;
 What light and joy these leaves afford
 To souls benighted and distress'd!
 Thy precepts guide my doubtful way;
 Thy fear forbids my feet to stray;
 Thy promise leads my heart to rest.

From the dicov'ries of thy law
 The perfect rules of life I draw;
 These are my study and delight:
 Not honey so invites the taste,
 Nor gold, that has the furnace pass'd,
 Appears so pleasing to the sight.

Thy threat'nings wake my slumb'ring eyes,
 And warn me where my danger lies;
 But 'tis thy blessed Gospel, Lord,
 That makes my guilty conscience clean,
 Converts my soul, subdues my sin,
 And gives a free, but large reward.

ON THE
OBJECTIONS
 COMMONLY URGED AGAINST
THE HOLY BIBLE.*

“There shall come in the last days scoffers.”—“If any man will do his will, he shall know of the doctrine, whether it be of God.”



PART I.

“I have been too scrupulous on this affair, I fear, my child,” said the Pastor to a beautiful young woman, who leaned on his arm as they entered the arbor, and sat down under a wide-spreading vine. “I ought to have introduced this subject to your father before now. Our love to immortal souls ought to urge us forward with intense ardor in

* The characters in this Tract were real, and not fictitious: and the argument, *substantially* here given, was actually pursued by a Pastor, at the death-bed of the returning Prodigal, and within a family circle belonging to his parish.

the effort to reclaim those who are very dear to us. But, alas! such have been the associates of the General, your father, that he"——

"Is just even now in a condition—pardon my interruption, beloved Pastor—to have the subject introduced," said the lady with eagerness. "Ah! Sir, when death comes into a family, and strikes down those who have stood by our side, and mingled with us in the sweet communion of life, then it is that temporal things lose their importance, and their hold on our hearts, and eternal things assume an interest awfully intense. Since the hour my mother was laid in the grave, by the side of my brother and sister, the purposes of my father's heart have, indeed, been shaken. The last look and the dying request of that saint can never be forgotten by him. In the still hour of midnight, when giving vent to the sorrows of his heart in prayer, I have heard him breathe out the words of her last request, when he thought no ear heard him, but the ear of the Most High."

"Has he bent his knee in prayer, then?" cried the Pastor. "Then, my sweet child, I have hope of him. The rock is smitten. Surely the soul of the prodigal is now returning to his Father's house."

"Lose no time, then, I pray you," replied Mary. "Urge him to come to the dear Savior. Having, as I humbly hope, experienced the preciousness of the Savior, oh, how I long to see my father sharing the inestimable boon of his grace!"

"Yes, my dear; after the night of sorrow, dark and mournful, the holy light of hope, and the balmy influence of religion, comes over the soul of man like the joy of life from the dead. Seest thou, Mary, that winding dale?" continued the Pastor to the charming girl, as tears fell fast from her long eye-lashes, and he pointed to a rich and enchanting view of hill, valley, and meadow, through which the Passaic slowly meanders; "How charming, and fresh, and smiling it looks, under our eye! For the thunder shower has passed away; and the sun has just looked from behind the dark cloud, and from his bright glory has poured down a flood of rich and mellow beams on the sparkling landscape. So, my sweet child, to the disconsolate soul of thy father will come the holy influence of divine grace. It

will chase away from his soul the distressing darkness of infidelity."

"Providence has sent him hither," said Mary—"See, Pastor, he approaches."

At this moment the General entered. He was in earnest conversation with a young Cadet from W——, an interesting youth, who was only some twelve months old in the Christian life, but full of enlightened zeal. They were followed by two blooming young men, the sons of the General, and Mary's brothers, together with a thick, stout-built man, red faced, and noisy in his discourse—a disciple of Paine, in doctrine and in *practice*. The General threw a reproving glance on this noisy polemic; and, beckoning him to be seated, saluted the Pastor, and placed himself by the side of his daughter.

"Gentlemen," said the General, "I am now prepared to hear you out. And I will search your arguments." He added, as he cast his eyes mournfully over his two sons, "In the hour of sweet health, and amid the scenes of revelry, one may laugh loud; ay, and scoff too. But, in the hour of need, a miserable comforter will ye find the cold dogmas, and the colder heart of the infidel. I found them so, my children. But, I pray thee, go on, Harry—with your leave, good Pastor, and yours, sweet Mary, who can put in a word to help him, if you should find three too much against the young Cadet. Now, without wasting a word on a preface, just begin, I pray thee, where we left off when we dismounted."

Henry begged the General to remember, that he had only stood on his defence. He had volunteered to meet the '*trite objections*' which infidels bring against the Holy Bible.

"Well, then," said the General, "what have you to say in reference to the common objection of infidels, that *Human Reason* is a guide sufficient to lead all men to happiness? The goodness of Deity, they say, would prompt him to give a general rule—and such only is reason—to guide all men. Hence, to deny its sufficiency is to impeach the Divine goodness."

"This," replied the Cadet, "is substantially Lord Herbert's theory. It is, I beg leave to say, unbecoming the modesty of a subject of the divine government. It offers to

prescribe to him; it sits in judgment on him; it assigns him the rule he ought to bestow on his subjects. But apart from this, what is reason, that it should be able to make the necessary discoveries on the subject of our return to allegiance? How can I tell whether God will accept my penitence, were I even deeply penitent? Is there a heaven? Is there a hell? How shall I reach the one—how shall I escape the other? Let reason pronounce; let reason determine. It cannot. No created intelligence can come forward and satisfy me. Who can find out God, and his infinite mind and will? But hark ye, companions; to be left in ignorance, or even in *doubt*, on these things, is to be left without the first elements of religion, and to be involved in the endless mazes of despair. Hence we can never have either an abiding peace, or the joy of hope. In our folly we may give ourselves up to infidelity: what have we in return but the misery of despair? ‘Oh, my son!’ said the mother of David Hume to him, on her death-bed, ‘restore to my soul that peace of which you robbed me.’ Besides, were reason the guide assigned us by Heaven, it would utter a clear and harmonious voice. Now, I appeal to facts. Point to that lucid and harmonious system on the pages of antiquity, or on the pages of the most intelligent Deist, who has had the benefit of the light and knowledge which the Bible has diffused over the face of society—why, Sir, even from the lowest of them to the highest of them, even from Paine up to Herbert, there is no unity in their system; they approximate to harmony but in one single point, and that is, a malignant hatred of the Holy Bible!”

“Paine has been very successful, however, in exposing the *weakness and defects of the Bible*,” said Charles, willing to pass from this topic.

“Paine has nothing original,” said the Cadet. “He has selected the sentiments of his predecessors, and has simply the merit of clothing them in vulgarity, in order to adapt them to the illiterate and profane. And for the strength of his arguments, take a specimen. The books of Moses, says he, could not have been written by Moses; for the writer always uses, instead of the *first*, the *third* person. ‘The Lord spake unto Moses.’ ‘And Moses said unto the Lord.’ Now, every scholar knows that this form of avoiding the use of the first person, and of egotism, is a very ancient

and a much admired practice. And had Paine advanced beyond the threshold of literature, he would have known that several authentic and beautiful writers besides Moses, have used it; such as Josephus, and Xenophon, and Julius Cæsar. Moreover, in his criticisms on the writings of Moses, he asserts that there are in them several strong marks of their having been written at a later date than that of Moses: but, unfortunately for his theory, it has been demonstrated, that all these objections of infidels are derived, not from a critical examination of the Hebrew text, but from *our translation entirely*.* From the statement in Numbers, 12: 3, 'Moses was very meek, above all the men which were on the face of the earth,' he ventures to assert that 'either Moses did not write these books, or he was a vain and arrogant coxcomb.' Did Paine look into the meaning of the word rendered *meek*? If he had, he would not have thrown out this folly. It has been thus rendered: 'Moses was depressed, or afflicted, above all the men of that land.' And were we even to preserve our translation, it is truth that is stated. As a true recorder, Moses told his *virtues* and his *faults*. Besides, the cruelty of Moses and of Joshua, in exterminating the Canaanites, has been a stereotype objection of Paine and his disciples; and it has been even called an argument to show that these worthies did not hold their commission from God. But these Hebrews were only the instruments of Heaven's will. And it surely was at the election of the Almighty to choose men, or the terrible elements of nature, to accomplish his will. God had condemned these nations for capital crimes. He had given a respite for four hundred years and more. They repented not. 'Their cup was now full.' And these moral agents of his will did no more than would the natural agents of his will, the raging elements, have done, had he commanded them. They did, in truth, no more to the Canaanites, than does our sheriff, who executes the condemned murderer, when delivered over to him by the judge!"

"But there have been *alterations* and *corruptions* discovered in the Bible. Hence the various readings and forgeries."

"Have you spoken this advisedly, Charles? Have you

* Horne's Introd. vol. i. ch. 2, § 1.

diligently satisfied your mind by studying the authors in reply?"

"I have it from the best of our scholars, Henry."

"The best of your scholars should have known the truth, and stated it. The Bible has not been altered in one sentence, nor corrupted. Nor is there one forgery within its pure pages. Why, Charles, the thing is impossible. Hast thou read Lardner, or Jones, or Alexander, or Horne, or Ranken, on the sacred Canon? Thou hast no idea, I tell thee, of the mass of evidence against this vile suspicion of corruption and forgery. Hear me briefly on this. These could not have been perpetrated on the Canon, in the lifetime of the sacred writers, without detection. Nor could it have been done in aftertimes. The *autographs* were deposited with the church; and copies of the Bible were extensively multiplied. They were preserved with devout care. The Jews had even the words and letters numbered. The Jews have watched the Christians, and the Christians the Jews, lest they might corrupt the sacred books. The churches of the East watched the churches of the West, with the same jealous care. If a hundred churches, or even a whole nation, could have been induced, by persuasion or fraud, to corrupt the word of God, other nations and churches would have soon detected it. Just suppose the experiment made to corrupt the instrument of our national independence. Is it practicable to alter or corrupt one single sentence in it? Could a whole state do it? Could the whole people of the United States do it? No, were it even possible to corrupt all the copies on this side of the Atlantic, the copies in Europe would rise up against us! In reference to the various readings, take Mills' 30,000 as a specimen. And what hast thou in them against the perfection of the sacred text? They amount to about as much importance as if I spelled my name, like Shakspeare, three or four different ways. They do not alter the sense of one single doctrine or idea. And as to forgeries, all the books which were presented to the church without the fullest evidence of their inspiration, were promptly rejected. And we perceive, in the slow and sure process which the church of God resorted to in ancient times, when an inspired book was presented to her, how cautiously she proceeded. When a book claiming the honors of inspiration was offered, it

was brought forward by the author, who was well known to the public, and who, by miracles, and by predictions, publicly accomplished, had given full proof of his commission from God. It was deposited in his *autograph*, or under his signature; and thence made public to the different churches; and finally, copies, taken from that, were multiplied throughout the Christian world. And when all these tracts were collected, and formed into the CANON of Scripture, it was just as impossible to falsify one article, or to add to, or diminish from it, as it was to falsify or corrupt the statute laws of the land! In a word, Charles, all these criticisms and objections of Paine and his coadjutors are only as the gnawings of the sea-worm on the copper-bottomed vessel. Why, Charles, had they even established their small batteries of criticism, and levelled at our *translations* all their force, how far would all that go to the overturning of the original word of God, or the splendid system of CHRISTIANITY? Just about as far, I tell thee, as would the detection of a few errors in a *translation* of our laws, or the instrument of Independence, go to overturn our national government and liberties!"

"But the Bible has been charged," said Charles, "and I partly believe it, with originating all the *errors*, and *spiritual troubles*, and *wars*, which have convulsed the world."

"Ay!" cried Farmer Rose, with boisterous merriment, "the cross has been the banner under which madmen assembled, to glut the earth with blood."

"This is Chubb's objection, and the burden of Voltaire's sarcasm," replied the Cadet. "But it is a fallacy unworthy of a man and a scholar. It is a specimen of the silly and vulgar error of reasoning against a thing, from the abuse which bad men have made of that thing. The whole of Voltaire's sarcasms, and that pitiful scoff which you uttered, Farmer Rose, quoted out of a *thing* which I cannot pollute my lips by naming, have no better foundation. They pour out their abuse, I may not call them reasonings, against the Holy Bible; not from the system taught on its pure pages, but from the revolting abuses which wicked men have made of it, to accomplish their own sinful objects: for, the errors and heresies in the world, the unsubdued pride and ambition of ungodly men—not the Holy Bible—originated them. And have not, I pray thee, the best of even our

civil laws, and all philosophy, and all the branches of practical science, been prostituted also to unworthy ends? Yet who but a madman would, for this reason, denounce them, and put them under the ban of the community? Ah! Charles, thou hast been greatly led astray. Search the Bible for thyself; study its pure doctrines. It teaches no error, no heresies; it breathes no war spirit. Hadst thou known God's holy word, thou wouldst have seen it revealed, as in a sunbeam of heaven's demonstration, that it is not Christianity that causes errors, but the *want* of Christianity! That it is not Christianity that created wars and troubles, but the *want* of Christianity! That it was not the cross of CHRIST that originated the bloody crusades, but the *cross of Anti-Christ, the man of sin!* It was most ungenerous and impious in Carlisle, and in thee, Farmer Rose, to charge on our BLESSED REDEEMER the crimes of *Anti-Christ!*"

"I applaud thee for that," cried Charles. "Henry has spoken truth. No decent infidel could hold such language; and no scholar can. I fear our deism is carrying us into downright atheism! Carlisle and Owen are going to ruin the whole concern!!"

"But Hume," cried Arthur, who was alarmed at this unexpected concession, "has annihilated the main pillar of your temple. He has torn away the prop of your *miracles*. *He has proved that no miracle can take place.*"

"And truly, Arthur," said the Pastor, with a smile, "he has done more. If he has proved any thing, he has shown that no miracle can be proved, even though it were wrought by the Almighty! That is to say, Arthur, the much boasted argument of Hume is a rather silly *sophism*, clothed in a show of profundity withal. Campbell and Douglas, if I mistake not, made even Hume himself penetrate the veil which he himself had thrown over it. Give me your attention, and we shall see whether we cannot also see through this imposing sophism. 'A miracle,' says Hume, 'is a violation of the laws of nature. And as a firm and unaltered experience has established those laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined,' &c. I will not stop to correct Hume, by showing that a miracle is not 'a violation of the laws of nature,' but a *suspending* of them by their Almighty Author; and that 'human experience' has

not established, and cannot establish, 'the laws of nature.' This is done by God. 'Human experience' establishes only our confidence in them. I shall sum up Hume's famous argument thus: By unvaried and constant observation, we have had a long, universal, and uninterrupted experience, that no events have happened in violation of the laws of nature. Hence we have a full proof that this uniform course has not been broken in upon, *nor will be*, by any particular exceptions. But the observation of truth, depending upon human testimony, and constantly following it, is by no means universal and uninterrupted; and, therefore, it does not amount to a full proof that it either has followed, or will follow, in any particular instance. And hence the proof arising from human testimony can never equal the proof that is deduced against a miracle, from uninterrupted experience.*

"Now, the *first* error of Hume here, is this: he overlooks the plain truth, that confidence in human testimony is as much a law of our nature, as is confidence in our senses. It may have been according to the unbroken testimony of experience, for ages, that heavy meteoric stones cannot fall, and fall hot, from the air. But every man knows, by human testimony, that such have frequently fallen from the air. *According to Hume's boasted argument, no man can believe this fact of natural philosophy!* †

"But, *secondly*, I beg you to observe that Hume's first proposition, in this famous argument, is actually *a begging of the question in dispute*. 'By uninterrupted experience,' says he, 'no events have happened by which the laws of nature have been violated.' He lays it down, you perceive, as a proposition taken for granted, that *no miracle has been wrought*. And yet we possess the authentic testimony of the whole nation of the Jews, and also the testimony of myriads of Christians, that miracles have been wrought before their eyes!

"Hence the amount of Hume's famous argument, by which, if we are to believe himself, he has annihilated the Christian faith, is reduced to this simple and harmless reasoning in a circle, '*No such events as miracles have ever happened, because no such events have happened!*' ‡

* See Leland's View, &c. i. 385. † Dr. Ranken's Theol. p. 341.

‡ Campbell's Essay on Mir. and Leland, i. Let. 20.

“And I pray you observe how he argues, in his *second* proposition, against the force of human testimony, because it is not ‘universal and uninterrupted.’ Moses repeatedly told the youth of the Hebrews, that their fathers walked through the Red Sea on dry land: and in confirmation of this, he appealed to the testimony of their fathers. Now, how could Hume apply his proposition to such a testimony as this? The truth is, human testimony, given by a sufficient number of witnesses, is fully equal to the evidence of our senses. And, in opposition to the absurd assertion of Hume, it is not necessary to the form and existence of human testimony, that it should be, like human experience, universal and uninterrupted. As it is given respecting a certain fact, which, it may be, has never happened before, and which may never happen again, is it not very absurd in Hume, and utterly unworthy of such a philosophical mind as his, to suppose that human testimony should be *universal and uninterrupted*?

“Now, Hume’s premises being, as we have seen, illogical and radically defective, all his conclusions fall, of course, to the ground. This, my friends, is, in honest truth, the whole amount of Hume’s boasted argument.”

“I thank you, venerable Sir,” cried the General, “for that plain exposition. I have myself been puzzled by Hume, I confess; but I discovered that it was owing more to the formidable influence of his name, than to any force in his imposing sophism. There never was a point more labored than this by Hume. He put forth all his powers to establish it. He has exhausted all his ingenuity, and cunning, and eloquence, on it. To an inexperienced mind it seems unassailable; to a young Christian, appalling. But Campbell and Douglass have faithfully stripped off the covering of it, and it now stands forth in all its weakness and sophistry! I have heard it said that this exposure threw Hume into a terrible gust of passion; and that he vented it by a volley of curses. But he sent word, finally, to Campbell, that ‘*he never replied to any opponent*:’ the most prudent course, his friends must admit, for a vanquished giant! But,

“I pray you, worthy Sir,” continued the General, “how did the Deists of the eighteenth century, previous to Hume, manage their objections against miracles?”

"They did it thus," replied the Pastor. "'We can have no evidence of a miracle,' said they, 'because we have no knowledge of the extent of the power of nature. *That which is called a miracle,*' continued they, '*may be only an effort of nature.*' Now, by seizing on Hume's weapon, the Christian can turn its edge and force against the enemy thus: By uninterrupted experience we know the laws of nature. For instance, fire will devour men. But if I see two men thrown into the fiery furnace, and they walk about, and thence come out without even the smell of fire being upon them, I know it is a miracle, and no effort of nature."*

The Cadet broke the long silence that ensued on the close of this argument, by asking Charles how he got over the argument in behalf of Christianity, adduced from the *fulfilment of prophecy*.

"Admitting the existence of miracles, and also of prophecy," said Charles, hesitatingly, "how can they prove the divine origin of your doctrines? How can they, moreover, prove that these tracts, or books, which make up the Bible, were written by the men whose names they bear?"

"I am sorry, Charles," replied the Cadet, "to see you, who ought to have better discernment, fall into the vulgar error of infidels on this point. You have not stated our argument as we state it. You misrepresent it. Prophecy and miracles, when exhibited before the church and the public, did establish, we say, the fact of the divine commission of the apostles and prophets. But these men, whose commission from heaven was thus authenticated, did teach these doctrines, did write these books, and did publicly deliver them to the keeping of the church, under their signature, and in their *autograph*. Miracles and prophecies were, then, the seal which Heaven set to these doctrines, and the *inspiration* of these books; while their *authenticity* is proved by the testimony of the church, which did receive them out of the hands of the apostles. Hume himself was aware of this: he knew that the admission of miracles would establish all this: hence he labored as he did, to overthrow the foundation of this testimony. Now, with this explanation," continued the Cadet, "I renew my question: How can the infidel get over this argument? No man

* Leslie on Deism.

can, by any degree of sagacity, predict. No man can, by his own power, work a miracle. The prophet who works a miracle, must be admitted to bear an authentic commission from Heaven; and if sent of Heaven, then his doctrines and his books are divine; and we must receive them, under the penalty of disobedience against the Almighty! How, then, can you get over it?"

"Get over it, say you?" cried Farmer Rose, who did not feel the difficulty which had confounded Charles, because he could not think deeply enough to feel it; "why, just by telling you, Harry, a very plain story: them there *fortune-tellers* told the prophecy after the event had come to pass. Eh! I have hit him, Charles?"

"Farmer," said the General, very gravely, "have you studied prophecy by the aid of extensive reading in history and chronology, and after a diligent critical examination of the peculiar language of prophecy?"

"No, no, General; I takes it from my betters. Paine and the old veteran Carlisle is good authority enough for me."

"Even so, Farmer, you think by proxy, like nine-tenths of your sect. But your proxy was a poor dictator of a bull, or a canon of faith. Carlisle has overdone the business: he drew the bow till it broke. No man, who has any lingering remains of conscience, or any self-respect, can read his horrible blasphemies! Paine, again, was a weak and vain man: he was no more capable of reviewing the prophecies, in the light of history and chronology, than he was of writing a Hebrew criticism on Moses, or a Greek commentary on Homer. He hastened to teach, before he had studied the first elements of Bible criticism. But hark ye, Farmer; there are in the Bible, predictions given forth by Moses nearly 3,300 years ago; there are others which were recorded about 2,000 years ago, which are now, this day, being fulfilled before our eyes. Look over the history of the Jews, and consider their present condition; then turn thee to Deuteronomy, chapter 28. Then look thou into Newton on the Prophecies for other specimens. What canst thou say to that?—It has shut my lips—and overwhelmed my objections. I was struck dumb!—What sayst thou?—Thou art silent! This, I trust, is a proof of returning wisdom. I would advise every infidel to be silent on the subject, who has never dived deeper than any of all their

writers. Their folly and weakness rivetted my first convictions on the subject. Their shallowness and absurdities convinced me that they knew nothing of the matter."

"But," cried Arthur, beating a retreat from this position, "it is all *priestcraft!* *The people are priest-ridden; and the press is priest-ridden!* The priests find it their interest to propagate the imposition. They feed and revel on 'the surplus industry of the people!' And so it has been among the nations in all ages. Pardon me, Pastor; I always except you!"

"I do pardon thee, my poor child! Yet let me tell thee, thou couldst not be an infidel without this *stereotype* objection and whining about priests. I pardon thee, Arthur, and cheerfully; for I deem it an honor to be shot at in this war against Heaven. Every officer is mainly aimed at by the foemen in the hour of battle. A proof this is, that they regard the influence of the ministry with as much fear as hatred! Besides, were the '*ministers*' of the Reformed Churches as bad as the '*priests*' of the darkest age, thou couldst draw thence no objection or argument against the BIBLE."

"It is not priestcraft, Arthur," cried the Cadet. "Place not such an excess of honor to the credit of the ministry, cousin. Are deists aware of the tendency of this declamation of theirs? The priests, say you, sustain the Bible! The priests, say you, sustain Christianity! The priests uproot the religious system of the oldest nations, and deepest rooted habits and prejudices! The priests draw after their imposture the nations of Asia, and Europe, and America, and Africa! Verily, the infidels shout them hosannas! They verily exhibit them as marvellous miracle-workers! No, no, Arthur; the priests never did this. Besides, it is the Bible that sustains the office of the ministry; not the ministry, the Bible. It is not priestcraft, Arthur. Free thyself from cant. It is the people, the nations of the earth, the countless millions of Christians, who, after deep, holy, and indelible convictions, and faith from God's grace, have sustained and cheered the ministry. The people's faith has welcomed them as the messengers of heaven. They call them to their work. They refuse—and what noble and generous man would not refuse?—to accept their services gratuitously. And all the sums voluntarily ex-

pended on their teachers, they declare *to be fully paid back to the nation, in that order, and peace, and harmony, and moral beauty, and strength, lent to the magistrate's hands—the result of the labors of God's servants in the church!* Let us, then, I pray thee, Arthur, hear no more of this cant. Besides, cousin, no conspiracy of men, were it even of a whole nation, could have invented the office of the ministry, and palmed it upon the people. It was given by Heaven, with the gift of the Bible; and in the Bible it is instituted. Test this by an experiment. Is it practicable for a combination of men to invent a new office in our general government—a *censor-general*, for instance, of all the governors of the states—and palm him on the belief and support of the nation? No, no, Arthur; this talk about priestcraft is as absurd and silly as that would be in a maniac's lips, who asserted that the office of governor of the state, and senator, was altogether invented by a combination of designing governors and senators; and the constitution and laws relative to the government and these officers, are altogether *governor-craft* and *senator-craft*, imposed upon a weak and insulted people, “to eat up their surplus industry!”

“Well, be that as it may,” continued Arthur, “I am persuaded that *the civil power in the nation has all along sustained Christianity*. If the strong arm of magistracy had withdrawn its protection, it had vanished, before this, from the earth.”

“Art thou a citizen of the United States, Arthur?” said the Cadet with warmth: “and speakest thou after this sort? Such folly as that befitted the lips of Voltaire and the infidels of Europe, where the spirit of Anti-Christ, pervading the civil establishments of religion, has given a currency to this incorrect opinion. Infidels there have not seen what we see here—CHRISTIANITY WITHOUT A UNION TO CIVIL POWER. Besides, Arthur, thy knowledge of ancient history ought to have convinced thee, that the purest times of the church and of Christian doctrine were those which preceded the Emperor Constantine the Great, when, as yet, this union of church and state was not known; and that Christianity has suffered and groaned, ever since his time, from this unnatural conjunction! And now, Arthur, borrow no more from European infidels' objections. Wouldst thou reason against our fair republic from the

corruptions of European monarchy? Look on Christianity as it exists and flourishes in thy own happy land! The experiment has been made, and the fact is gloriously manifest, that Christianity never flourishes more than when SHE HAS NO CONNECTION WITH THE STATE—NO ESTABLISHMENT FROM CIVIL POWERS. She adopts the motto of the merchants of Holland, 'LAISSEZ-NOUS FAIRE,'—'ONLY LET US ALONE!'

"But you must admit, Henry," cried Arthur, after another long silence, "that there is *a want of clearness*, nay, *an obscurity and ambiguity about the Bible*, which bear the strong impression of human frailty. Had it been from God, it would have been so luminous that it would have been impossible for man to misunderstand it."

"You are indiscreet, Arthur, in urging this objection. If it operate against the luminous pages of the Bible, its force must annihilate all the systems which human reason, with all its imperfections and contradictions, has framed! But let that pass. I ask thee, Arthur, are the works and laws of nature not from God? Are they clear and luminous to the human mind? The works of Divine Providence—are they perfectly comprehended by thee? Now follow up thy objection, and thou wilt impugn all the laws of the land, all philosophy, all science, all history! The causes of obscurity, and the painful diversity of opinions on the holy doctrines of the Bible, are to be sought for, Arthur, just among the same causes of these differences in law and science: I mean, the weakness and depravity of human nature. God made the Bible plain and clear; and to the enlightened mind it is plain and clear. Man's dark soul possesses not the powers of vision. Of what profit are the brightest beams of the sun to him that is born blind?"

"Well, but I believe," said the Farmer, "we had better let all religion alone. We know nothing about what we do not see. Our senses are the only inlet of knowledge."

"Then thou wouldst banish all human testimony, and take away all history, and reduce man's sources of knowledge into nearly as narrow a circle as the intercourse *between two oysters in the bed of the sea*. I know whence thou borrowest this *epicurean* nonsense!"

"Well, now, that is a fair hit. Yet now," cried the Farmer, rallying himself, "your system, Henry, betrays

absurdities in this point: I mean that of '*mysteries*'—'*revealed mysteries*!' Now, if the Bible were a revelation from God, the moment the thing is revealed, it would cease to be a '*mystery*!' "

"Farmer! I am sorry you have not yet learned—neither have those of your sect—to distinguish between the *fact* of a thing which is revealed, and the *manner* of its existence, or its *essence*. It is the last of these two that is a mystery; and it neither is, nor can be, revealed to us. For instance, GOD IS ONE. The *fact* of this is revealed. But God's nature, essence, or manner of existence, is a mystery I cannot penetrate. My soul is united to my body. The *fact* of this union is disclosed to me by reason and experience. The *manner* of my soul's existence in matter, and its operating on the body, is a *mystery* which no man can disclose. This affords us a striking exhibition of the tendency of infidel objections against the Bible. Their arguments against its tendency go to annihilate all human testimony; and their objections against the *mysteries* of Christianity operate as much against our belief in the *mysteries* of nature, of Providence, and human science! It thus becomes manifest, that no man can set himself to reason, after the manner of infidels, against Christianity, without making himself absurd and ridiculous in all departments of science!"

"But the infidels, as you call them," cried Arthur, "have had ground of serious objections against the peculiar doctrines of the Bible; such as universal depravity, man's redemption by a substitute"——

"My dear cousin," cried the Cadet, "hadst thou read with candor the books of Christians, thou wouldst have seen every one of these peculiar doctrines defended, nay, demonstrated, by arguments the most triumphant and conclusive, and in a style of eloquence equal, in my view, to that of the best of the ancient orators. They bring in to their aid not only the demonstrations of the testimony of God in the Bible, but the testimony of God in his works of nature, to illustrate the doctrine and fact of man's fall. I refer thee to Dick's *Christian Philosopher*. Even the discoveries of Geology lend their aid to the fact!* And, for man's redemption by Christ Jesus, it does present the most

* See chap. 4, sec. 2, of T. Dick's Chr. Phil.

affecting exhibition of God's paternal love and infinite tenderness to our species! But, Arthur, I do enter my protest against the introduction of such discussions by infidels. Their minds are not prepared for such discussions. Wouldst thou put a youngster, who has been approaching the threshold of science, into the very temple, and holy of holies? Wouldst thou place the deepest lore of mathematicians before a tyro, who has not acquired the knowledge of figures? It is this indiscretion, on the part of Christians, that has suffered infidels to discuss the holiest doctrines of revelation, before they had settled with them the subject of inspiration. Hence the profaneness and blasphemies which these men have uttered. They discuss these doctrines, while they assume the fact *that they are not inspired, but are merely human inventions!* I insist on it, beloved Pastor, that the question between the infidel and the Christian is simply this: the proof of the divine origin and revelation of the Bible; and I insist on it, that in no case ought we to allow them to digress from the point. Besides, God has given us ample evidence of the divine inspiration of his word. We sit in judgment on this evidence. This we are allowed to do—this we ought to do. But, most assuredly, it does not befit mortal man to sit in judgment on God; to name plans befitting him in his government of man; to pronounce to him what doctrines he should reveal; whether he should save man, or how he should do it. Even Bolingbroke, and the deists of a higher order in knowledge, have fully agreed with us in maintaining this.* Let us then thoroughly test the evidence of Holy Writ; and if we find it such, that no man can reject it without doing violence to all testimony, and to reason itself, then are we bound to receive and to believe all the doctrines in that book, because they are evidently from God. 'To believe before all these trials of evidence, or to doubt after them, is alike unreasonable.' 'Reason has exercised her whole prerogative then, and thence delivers us over to faith,' says your own Bolingbroke. Proceed, Arthur, if you have any other objections."

"Some of our learned writers," replied the young man, "have detected a contradiction between Moses and the accounts of the Egyptians. They are of greater antiquity than your Moses will allow them."

* Bol. Works, vol. 5: 279; Lel. View, 2: 434.

"I refer you, for a solution of these and similar difficulties, to Stillingfleet's *Origines Sacrae*. It is the painful lot of Christians, that we cannot prevail on our friends, who are entangled in infidel difficulties, to read the books which we offer them, and which brush away all those cobweb nets spread for the young and unwary. We shall afterward speak of the relative value of these fabulous accounts, in contrast with the testimony of Moses."

"But, Henry, is it not marvellous," continued Arthur, "that the great Sesostris, who must have been Moses' contemporary in Egypt, is nowhere mentioned by Moses? How was it possible that he, and Moses at the head of the Hebrews, did not come into contact with each other?"

"This is a specimen," said the Pastor, interrupting the reply of Henry, "of the infidel objections derived from *history*. But late discoveries have been adding to the strength of evidence in behalf of the authenticity and inspiration of the Bible. For instance, Arthur, it can no longer be asked by your sect, on what could Moses write the Pentateuch? And how could Hilkiah, in the reign of Josiah, a thousand years after Moses, find the *autograph* of Moses in the house of God? 2 Kings, 22: 8, 10. For, Arthur, late discoveries have placed in the libraries of Europe, writings on the leaves of the *papyrus*, actually as ancient as the days of Sesostris and of Moses! And no longer can this old and plausible objection you have quoted, Arthur, be put against the writings of Moses, namely: 'It is known that Sesostris the Great, King of Egypt, carried his arms into the three quarters of the globe; and in entering Asia, Palestine and the Hebrews lay in his way—yet does the Bible nowhere mention him.' Our answer is now simple and easy. Champollion's discoveries have fixed the age of Sesostris in the year before Christ 1473; and the best writers fix the departure of the Hebrews out of Egypt in the year 1475: consequently, *the Hebrews were in the desert of Arabia during the first eighteen years of Sesostris*; and hence, Arthur, they could not come into contact with him."*

Arthur was surprised and confounded at this discovery,

* See the article, in the *Arch. du Christianisme*, on Cellellier's Authen. and Divinity of the O. Test.; and Coquerel's Letter on the Hieroglyphic System of Champollion.

and observed, that "really, he believed he was but a mere novice in the study of the testimony adduced by Christians."

The Pastor entered into a minute detail with him, and pointed out some specimens of this testimony; and concluded by assuring him, that if he, or any other candid deist, would only look at the extent and mass of evidence, as well as the force of the Christian's testimonies, he would be even more surprised and more confounded still!

"But it has been objected," said Charles, "that no one can have the evidence of a divine revelation in his mind but he only to whom God actually gives it. An *extraordinary revelation* has an *extraordinary evidence*; and who can have that but the prophet himself?"

"That is Herbert's objection, Charles," cried the Cadet; "and dost thou not see that it goes to overthrow all human testimony? Had I lived when Paul lived, I could have believed his word, that he saw Christ alive on his way to Damascus, just as firmly as I could have believed my own senses. Had I lived sixty years after him, I could have believed the testimony of the forty thousand witnesses who had it from Paul, just as firmly as I could have believed my own senses. And thus I could carry down the testimony, clear and forcible, even to our day!"

"I am satisfied!" said Charles, with considerable agitation; and a deep silence succeeded.

"But the infidels of our times," said Arthur, in a subdued tone, "have drawn plausible objections from the discoveries of modern *Astronomy*. The system of Christianity, they say, is not consistent with the magnitude of the universe. Paine boasted a triumph in this!"

"Yes, Arthur, and before he gained a victory. Christianity represents the Deity saving his fallen children, while he sustains the spotless purity of justice, and puts down rebellion and crime in this humble province of his vast empire, even in the very spot of his empire where his subjects perpetrated them. And while this wonderful redemption is going on, under the love and power of the Son of God, all angels and all worlds are represented by Christianity as sharing deeply in the interesting work, and are in sympathy and love bending over us, their brethren, and anticipating our arrival in glory with the most intense delight. Read Dr. Chalmers' *Astronomical Sermons*, I pray

thee: they will fully satisfy thee on this point. One word more on the astronomical objections. The deist used to boast that it was merely an eclipse that occurred at Christ's death. The science of astronomy shows that the moon was then at full, and that no eclipse of the sun can happen at such a time. And for the vagaries of the Chinese astronomers, quoted by the French infidel Bailey, who mentions a remarkable conjunction of the sun and moon 5,000 years before Christ's birth, that is, 1,000 before the world was made, and also an eclipse of the sun 14,000 years before it—let me simply observe, that the science of astronomy can calculate conjunctions or eclipses backward and forward, over time, to any extent; but the calculation carried back 14,000 years, can no more prove *that the world then existed*, than the calculation carried millions of years forward, can prove *that the world shall then exist!*"

"I feel myself trespassing," cried Arthur; "but pardon me one observation more. *Geology* is the favorite source of infidel objections at this time. Volney, and certain writers after him, have exhausted all the suggestions of this science, to show that the world could not have been made at so late a period as that fixed by the Mosaic account."

"Even *Geology*, Arthur, has thus far, in its partial progress—for we have scarcely attained the first rude elements of it—lent us its aid decisively. I refer thee to Watson's *Apology* (addressed to Gibbon) for an exposure of Brydon's infidel objections; and to George Buggs' late admirable work, entitled '*Scriptural Geology*,' in reply to Professor Buckland and others, and especially to Dick's *Christian Philosopher*, chap. 4."

The two young men raised their eyes to the General, and remained silent.

"Well!" cried the Farmer, "I don't even know the meaning of your *astronomy* and *geology*, and them there things; but this I know, that, had the Bible been given by God for man's good, it certainly had been given *equally and impartially to all men*. No partialities, my masters, can be exercised by Heaven, I reckon!"

"Farmer Rose!" replied the Cadet, with great mildness, "are God's gifts thus given *universally* to us? Are not your life, as a man, and your immortal being, God's good gifts to you?"

"Unquestionably, my lad!"

"And a soul and immortal existence to me, and to the General there, and to all of us here, and to all men?"

"Undoubtedly, my knowing one!"

"But, I pray thee, has God given this invaluable gift to your horses and oxen, and to the tribes of different animals?"

"Why, no, verily; but what of that, youngster?"

"Why, Farmer, just this: inasmuch as God has not given souls and immortality to the dumb beasts also, therefore this peculiar gift to man comes not from God—for, Farmer, had it been from God, it had been given, *without partiality*, to all his creatures!"

"Well! but—how is that? Howsomever, had I Paine here, I could answer you."

"Farmer," cried the General, "you are about some thirty years behind the advancement of religious knowledge. As for Paine, he has been annihilated by our late writers; and then none but Owen's people, of New Harmony, ever think of looking at the vulgarity and blasphemies of Carlisle. Have you examined the deistical writers of the eighteenth century?"

"I have not."

"Have you read the replies to them?"

"Never have seen nor heard of them!"

"Have you looked into Leland, Dr. Jamieson, Ogden, Boudinot, Watson's Apology in reply to T. Paine—any of our *thousand and one* replies?"

"Never heard of them, that I can recollect of, General."

"Then I tell thee—for I feel myself competent—I also was as deep as thou now art in the apostacy; but His grace—Oh blessed, blessed be the holy name of my Lord and Savior Jesus Christ!—His grace did bring me out of the horrible pit and from the miry clay! Every objection of that bad-hearted man, Paine, and of all his predecessors, has been triumphantly answered and utterly annihilated; and no *honest* man can repeat them, or even allude to them; so long as he has not resuscitated them, which he never can. It would be the attempt of a discomfited enemy at setting his slain men upon their lifeless limbs! Ah, Farmer, I received much instruction from studying the *philosophy* of Paine's character, and the *philosophy* of his dying hour. You knew his bad morals. We all knew his super-

human malice against the LORD JESUS CHRIST and his blessed Gospel! He hated HIM while living: he shrieked out, most piteously, the name of Christ, and called upon him with horror, in his dying moments! To me this showed the worth of Paine's sincerity, and the strength of his belief in his own principles. His conscience gave way under the horrible burden laid on it; and all men heard the crash of his ruinous fall!"

"There has been a change in the mode of attack on us of late," said the Pastor; "but, my dear General, I would not have noticed it now, had not an allusion been made to the name of the lion of the day in London, whose book, and other Tracts, are now diligently circulated among the ignorant class of the community. Shaftsbury, you know, led the way in making '*wit the test of truth.*' Carlisle, and his coadjutors here, have made the experiment of *sarcasm*. They employ not argument; they have been foiled at all points in that. But they need not argument now, it would seem: it is not their object so much to convince the understanding, as to corrupt the heart. Hence, to efface all serious impressions, to banish all veneration for religion, they imitate the example of the mob which places a fool's cap on the head of the pure and venerable Christian, and then shout their vulgar scoffs to bring them into contempt! They mingle the serious with the burlesque; they mix the detail of our Savior's doctrines with the daring and profane taunt; and the solemn narrative of our BLESSED SAVIOR's life and sorrows with their satanic scoffs and blasphemies. This is the whole point and force of the latest work from the infidel press, which cost the publisher two years imprisonment in London, and a ruinous fine; and which has been circulated with some industry in our own country. Now observe, I pray you, my young friends, how easily I could, after the manner of these infidels, turn this same weapon of theirs against all that is useful and sacred in the land! By sarcasms and scoffs, I could overturn the youth's belief in all history, sacred and profane. I could with ease, turn all morals, and virtue, and even common decency, into ridicule! I could hold up to bitter contempt and scorn the tears, and labors, and agonies of the patriot and martyr! Nay, the most holy and awful things which claim our veneration—even death, even judgment, even eternity! The

attitude, therefore, which the assailants of Christianity now assume, is that of the '*madman who casteth firebrands, arrows, and death ; and saith the while, am I not in sport ?*' "

"I pray you, Pastor, what may be the real source of man's opposition to the Holy Bible? We have seen it, and I have felt it," continued the General, "that there is no great force in their objections; and truly, reason does not sustain them."

"The true sources of all the opposition, I humbly conceive, after a long attention to this subject," said the Pastor, "are reducible to *three*. *First*: The purity of God's doctrines, and the strictness of the Divine precepts, can never be viewed by immoral beings with any other feelings than antipathy and hatred. Bad men hate the Christian religion, for the same reason that the criminal hates and curses the laws of the land. Did the Bible bear the usual mark of the works and contrivances of man—were it as accommodating to human folly and vices as our philosophical systems, or as licentious as the Koran, our deists, and even our atheists, would bow the knee and sing their *hosannas* to it. *Secondly*: The Bible was, a great part of it, written in a remote age; it alludes to facts, customs, and manners of remote antiquity; and it is composed—I mean the Old Testament—in a peculiar language, which deists never think of studying. They graduate their theories and their criticisms by the standard of modern things and times; and thence very gravely bring their accusations and sentence against that which they have not known, nor even studied! *Thirdly*: The deep mysteries, and the consequent difficulties growing out of these, before the impatient and untrained mind of man, may be mentioned as another cause. Now, such is the nature of the subjects revealed, and such is the limited mind of man, that, if there were no difficulties and no mysteries, I could not believe that it came from the infinite and divine Mind. Yet, such is the pride and impatience of the '*philosophic mind*,' that it permits itself to be guilty of doing that against the Holy Bible and Christianity, which, if it perpetrated even against the common branches of moral and physical science, would cause its expulsion, by the voice of every honest scholar, from the temple of science. I have seen the *tyro* raise difficulties and urge objections in the common departments of physical science,

which the professor, of even the best tact, could not satisfactorily solve. And can a man be deemed sane, who rejects the plain, urgent, and touching overtures of redeeming love, and brings on his soul the tremendous guilt of despising and rejecting the Son of God, the Savior of the world, because there are, in the communication from Heaven, certain difficulties and mysteries which present themselves to his finite and feeble intellect, and which necessarily spring up out of a subject the most lofty and sublime that can be presented to man? Locke, Boyle, Newton, and intellects of similar mould, deemed these mysteries and difficulties *no mean proofs of the heavenly origin of the Bible!* Beware, my friends, of betraying the surest evidence of shallow minds, by persisting in these objections."

"Farmer Rose," said Mary, with great tenderness, "have you read the Bible, since you speak so much against it?"

"Why, now—read it, did you say? Well, I cannot say I have read it!"

"Do you possess a copy of it, Farmer?"

"Why, Miss, that is to say, I believe my wife has some of it!"

"You have a family—your dear children are immortal beings—do you know what the Bible is, or what its holy contents are? If you are resolved to cast away *your own* soul, will nothing less satisfy you than the sacrifice of *them* to Moloch?"

The Farmer was here seized with a fit of coughing, and hastily withdrew for a few minutes from the company.

"A most fit disciple of Thomas Paine, Jack Rose!" cried the General, as the Farmer returned, and resumed his chair. "I had not given thee all the credit due thee for being so supple a believer as thou art—*by proxy!* Your master boasted, I think, that he wrote his book without consulting the Bible; *for, in truth, he said he had not one!* You and he must quote by revelation, I presume—as Herbert, the father of English deists, actually published his book against Revelation, in consequence of *his getting a revelation and a signal from Heaven to do it!** Ah, Farmer, Farmer," continued the General, assuming an earnest look,

* See this curious fact in Herbert's book, and in Leland's View, &c. vol. 1, p. 25, &c.

and the tears rolled in large drops over his cheeks; "I too was seduced into deism by this same man's book. But I never was convinced by its arguments; I only felt a strong wish that the system were true. My ardent wishes—and I nursed them in proportion as I was troubled by a distressed and unsubdued conscience—my ardent wishes magnified these shallow objections into arguments. I easily professed to yield to what I earnestly wished to be true; because it was out of self-defence, against my conscience, that I wished them true! Paine's scoffs and raillery at divine things, therefore, did more mischief to me than did Hume. When the corrupted heart wants a pillow to sleep on, it does not take time to wait on the slow poisoning of the intellect by the frigid arguments of Hume. Paine's scoffs, and Voltaire's unholy gibes, and Carlisle's blasphemy, were opiates to my conscience and my heart.

"No, no," added he, after a pause; "deism is not founded on argument. It brings no convictions, no faith; it brings no love to God; it cherishes no pure morals. It is the desperate resort of a corrupted heart. Rochester observed, after his conversion from it—and I can set my seal to the truth—that 'A WICKED LIFE IS THE ONLY ENEMY TO THE BIBLE!' Ah, beloved Pastor, my troubled heart has learned what that means in the book of God: 'IF ANY MAN WILL DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE, WHETHER IT BE OF GOD, OR WHETHER I SPEAK OF MYSELF.' But dinner waits. Come, my sweet Mary! let me kiss away that tear that sparkles on thy cheek: it is a tear of joy, my love. Thou hast now a *father* to lean upon. An infidel can never be such a tender father, or an affectionate husband, as a Christian can! Lead we the way, my dear, to the dining-room."



PART II.

AN OUTLINE OF THE EVIDENCE OF THE AUTHENTICITY OF THE SCRIPTURES.

The solution of the objections had shut the lips of the young men; and the solemn appeal of the General had brought tears into their eyes. When they had finished their repast they resumed their seats under the vine.

“I shall be the first,” said the Farmer, “now that we have tested the General’s hospitality, to invite the Pastor to redeem his promise, given some time ago, or rather to make good his threatening, that he would drive the infidel from his last intrenchment.”

“Pardon me, Farmer,” replied the Pastor, “you are like the rest of them : in quoting, you always give *us* credit for more than we utter. Besides, if the Jews beheld even the miracles of our Lord, and yet remained infidels, shall an humble mortal suppose that his demonstrations can carry faith into your heart? Ah ! Farmer, nothing but the grace of God can change the human heart. You overlook this, as the necessary consequence of rejecting God’s word. This practical error is as fatal as the rest of your theory. But as we are happily met under this sweet arbor once more, I will show you, my children, that Christians deal not in declamation ; nay, Farmer, that they possess arguments which constrain ‘devils to believe and tremble.’ It is no compliment to you, I dare say, if I add, that infidels have not yet reached the condition of these beings.

“And, first, Farmer, a question or two : Is it impossible with God, think you, to give a revelation of himself?”

“Nay, truly he can, if he will, do all things.”

“It is well answered. Then since he *can*, on supposition that God intends to pity and save his sinful children of our species, *can you reconcile with the truth of his paternal goodness, that doctrine of your sect, that he has not given them a revelation of his mind and will?*”

“Permit me to answer that question,” said the General, as he saw the Farmer confused, and the young men decline to answer it : “It does truly appear to me, that the man who denies an accredited communication from heaven, brings venturously an accusation against the goodness and love of the Deity. As did Epicurus, so does the infidel represent God as far withdrawn from man and his concerns, and as leaving man and all his immortal interests to the frail and deceptive guide of unassisted reason.”

“You will next admit the *necessity* of a revelation from heaven,” continued the Pastor. “I shall simply repeat, at present, the truth which all men will admit. *God only can tell us his mind and will.* Now unless I know his mind and will, can I know how to please him? I must either *conjec-*

ture it, and so be in perpetual doubt ; or I must *dictate* to him what I should give, and so deny him the homage due to him." The Pastor paused for a reply ; but none was given.

" Now, then," continued he, " I pray you, what else is the Holy Bible but just this revelation ; which is *possible* and also *probable* ; and so desirable and necessary, that it is the basis of all true religion ? Will you then permit me to state the plainest and most forcible proofs of its authenticity ?

" But I wish, first, to place before my young friends a humbling, and yet *instructive* difficulty in the way of deism, which must meet every sensible and penetrating mind. The position which the deist assumes in view of the mass of evidence presented by the Christian, throws the whole burden of *proving a negative* over on him. He *must prove*—and yet he *cannot prove*—that there is no heaven. He must prove—and yet he *cannot prove*—that there is no hell. He *must prove* that Christ is not God ; and yet he *cannot*. He *must prove* that he is not the Savior of men, not the Judge of all ; and yet he *cannot*. How can he ? Has he searched all records, in all lands ? Missing it here in this humble province of the mighty empire, has he searched all worlds ? Has he penetrated heaven and hell ; consulted all intelligences ? If he has omitted any item, or even one witness, that item may contain, and that witness may exhibit, the evidence of the Gospel and the evidence of our Lord's Deity. Now, as a rational being, he can take no practical benefit out of this system, as long as it wants proof. He cannot have faith without proof. Without faith he can have no repose to his mind and conscience. He is in fearful and eternal suspense—the suspense of an immortal being, between the hope of happiness, and the terrors of the second death ! Every shrewd mind must see this. Every infidel does see it—*sooner or later*. The pleasures and pursuits of time prevent the mind from taking a calm and honest view of this. When these are removed, the soul, recovering its elasticity, and the conscience too its terrible powers, from that crushing load laid on it, discovers, feels and acknowledges it, with a horrible demonstration ! Witness the death-bed scenes of infidels ! Witness the last hours of Voltaire, Paine, and a host of others.

" Now, I have wondered, my dear General, how it could happen that an infidel, having thus his hands so full at home,

should ever think of venturing abroad to gain proselytes ! But leaving this, I go on.

“ The Bible is *genuine* ; that is, its parts were written by those men whose names it bears. It is *authentic* ; that is, it contains facts as they really happened.

“ FIRST. Now let us see whether the *external* evidence offered by the Christian on this all-important matter, does not amount to a demonstration.

“ 1. The matters of fact in the history of Moses being established, these being miraculous, do establish the divine commission of Moses. Now let us select the following facts : The plagues of Egypt ; the departure of Israel, and his passage through the Red Sea ; the august appearance of God on Mount Sinai ; the feeding of the people with manna ; the death of Korah and his associates.

“ Now I bring these to the test of Leslie’s first two rules, which I showed you the other day, Arthur, out of his ‘ Short Way with the Deist.’ *First.* These facts were exhibited before the Hebrews, and they had the evidence of their senses to confirm them. *Secondly.* They were done in the most public manner before the nation. Now Moses wrote his books during the lifetime of these witnesses. He tells them, that what he recorded they saw and heard. He records the fact, that they walked through the Red Sea on dry land ; and he appeals to the evidence of their senses. Now on the supposition that they had not been eye-witnesses of these facts ; that is, on supposition that they had not taken place, could Moses ever have gained a whole nation’s belief ? Could he have gained even one single disciple ?

“ But this is not all. There existed before the eyes of all the generations after Moses, an evidence of these miraculous facts, that is, an evidence of his divine commission ; and an evidence it was, as strong as was the evidence of the senses which those had who lived in the days of Moses. And I resort to *Leslie’s* other two famous rules of evidence. *Thirdly.* There were national monuments erected, and certain outward actions instituted, to commemorate these miraculous events. And, *fourthly*, these monuments and institutions were founded at the time when these events took place, and among the men who witnessed them.

“ Moses, for instance, came forward before the Hebrew nation with his books of the law in his hand, and said to

them, as he delivered them the ceremonial and municipal laws, The Lord destroyed the first-born of Egypt, and miraculously spared you—and this passover commemorates it for ever. You were delivered out of Egypt, and walked through the Red Sea—and this seventh-day Sabbath commemorates it. Deut. 5 : 15. God feeds you on manna—and this pot of manna which I put into the ark shall commemorate this to remote generations. Korah rebelled against the Lord—this rod of Aaron placed in the tabernacle, budding and bearing almonds, and these 250 brazen censers which belonged to these rebels, and which I have caused to be nailed on the altar of burnt-offering, and which your eyes behold as often as ye draw near with your sacrifices, do commemorate the event of Korah's death, whom ye saw swallowed up by the earth. The Lord gave you the law, in the awful demonstrations of his majesty present on mount Sinai—and this feast of pentecost shall be kept, to commemorate what you *saw* and what you *heard* at that time.

“ And the nation received them; the nation kept them in commemoration of these events: they cling to them to this day. Now if these men in Moses' days had not been eye and ear witnesses of these miraculous events, could Moses have gained one proselyte? How complete the demonstration, then, when he gained a national belief and a national reception of these!

“ Let us now suppose it to be asserted by any one, that the books bearing the name of Moses were written and presented, that is to say, *forged* by a person some time after the death of Moses. If so, then the impostor was so successful, that he gained over the whole nation of the Hebrews to believe and receive these books. But these national monuments, festivals, and even the municipal and civil laws, as well as the religious laws in these books, were, from the nation's testimony, in existence from the days of Moses. Consequently, this supposed forger must have wrought an extraordinary miracle. In inducing the Hebrew nation to receive these forged books, he succeeded in persuading them that these books (now on this supposition seen for the first time) had been received by that people from their fathers; that they had been instructed in them from their infancy; that they had all been circumcised, and had practised this rite in consequence of the command

enjoined on them in this law, just now seen by them for the first time; and that they had obeyed the national laws, and all the peculiar ceremonies enjoined on them by God's command written down in these books, just invented by the *forgers*. All this extravagance is gravely brought forward by the infidel in this supposition.

“There is just another possible supposition by which he may seek an escape: these national laws and monumental festivals may be supposed to have existed before these books of Moses were fabricated.

“In this case, the infidel assumes a thing, not only incredible, but absurd; namely, that the Hebrews celebrated these public festivals from the earliest times of their national existence, *in memorial of nothing*; while, from father to son, the meaning and design of them were fully made known and interwoven into the very observance of them!

“To sum up in a word: the books of Moses, with all the rest of the sacred canon, have been received by the Hebrews with veneration and faith in all ages of their history; and the chain of evidence contained in the national monuments and festivals, runs parallel with the extent of the nation's existence, up to the time when the miraculous events took place; and no conspiracy of men could have forged them, or imposed them on the people, without imposing upon the evidence of their senses!

“2. Let us examine the New Testament evidence in the same manner. We recur to the rules. *First*, the miracles wrought in evidence must have been palpable to the senses. *Secondly*, they must have been done publicly. *Thirdly*, public monuments and outward actions must have been instituted to commemorate the doings and sayings of Christ. *Fourthly*, these monuments and actions must have been instituted at the time of these miraculous events.

“Now apply these rules. The miracles, the death of Christ, and his appearance alive after his death, in the midst of hundreds of witnesses, were entirely such as came within the palpable evidence of the senses. There are no miracles within the system of Mohammed, nor in the pagan world, nor in all the compass of time, that can be adduced as parallel to these. No one of them was, like these of our Lord, palpably evident to the senses. Now mark the point of this argument. The Apostles came forward into

the midst of the rulers and people in Jerusalem—not in a distant and foreign land; and only a few days after Christ's decease—not a long time after the memory of him and his works was wearing out of mind. They told the people and rulers that he was alive; that they had seen him and conversed with him; that he had been seen by 500 at one time, 'of whom,' they said, 'the greater number were alive' and among them; that Christ had wrought miracles before their own eyes; that they had seen him, and the people had seen him, cure the blind, heal the maimed, raise the dead, and cast out demons; that the sacramental rites of the holy supper and of baptism are the public monuments instituted to commemorate these things; and that the ministry is set apart to the service of God and the church, to keep up the memory of these for ever. Now, I pray you, if these multitudes, these myriads of Jews, had not possessed the evidence of the senses, and the evidence from the testimony of those who had the evidence of their senses, could it have been possible to have gained a currency to their doctrines, and to their writings in the Bible?

“And suppose it possible that one could object, and call the New Testament, or any of its parts, a forgery of after-times, we should meet it thus:—It is a matter of recorded history, that the Christian churches existed from the time of Christ; that they embraced within their bosoms millions of the best and most virtuous of men that ever lived; that these monumental festivals and rites existed in the Church, from her origin; that in these they commemorated Christ, his doings, and his sayings; that the ministry, and the doctrines, and laws and institutions of Christianity, are interwoven into the very existence of the Church. How could the New Testament, or any portion of Christianity, be forged, and brought into the Church in aftertimes, unless the forgers could, as in the former case, persuade the Church and the nations of the earth, that they received those doctrines and holy rites from their fathers; that they were taught them from their infancy, and obeyed them as coming from God; while yet they are found in that book, or those tracts, now for the *first time* (on this supposition) brought forward to their notice? If the crafty forger could have thus attracted the attention and gained the faith of *all* the churches, and of many nations; and moreover, imposed a forgery on them

contrary to the evidence of their senses ; he would certainly have wrought a miracle more difficult to be credited than any miracle ever announced to man.

“SECONDLY. Strong as is the evidence of MIRACLES, that of PROPHECY is, perhaps, still stronger. It possesses the force of a miracle ; and of one, moreover, lengthened out from age to age before the eyes of many generations. We have only to read the prophecy ; fix the remote age of the past in which it was uttered ; then fix our eyes on the passing events, giving a literal fulfilment, and as it were a living reality, to the thing foretold by the man of God ; and we are ourselves possessed of the evidence of the truth and divinity of the Bible, strong as is any evidence which a rational being can require, not even excepting the evidence of the senses.

“For instance, my children, I open this holy book and offer you briefly a specimen, Gen. 16 : 12. Of Ishmael it is written, *that he will be a wild man ; that his hand will be against every man, and every man against him ; and that, nevertheless, he shall dwell in the presence of all his brethren.* Study this, now, in the light which history sheds over the national character and fortunes of the Arabs of the deserts, and you will perceive the literal fulfilment of this most ancient prophecy carried over the field of 4000 years ! What is said of them in prophecy and in history, can be said of no other nation under heaven !

“Next, I pray thee, Charles, study, in the 28th chapter of Deuteronomy, the denunciations against the Hebrew nation ; examine the minute detail of the terrible calamities which befell them on their apostacy from God. These were foretold and recorded by Moses nearly 3300 years ago. Then cast thine eyes over the history of the sufferings of that wonderful people ; then over their present condition in the four quarters of the world. All these evils they were to endure, while they should be scattered into all nations under heaven. And all the while they were to remain a *distinct people*, ‘*not counted among the nations*’ as an integral part of any of them ! Behold the predictions ! Behold the terrible fulfilment up to the very letter ! It presents, from age to age, all the novelty and all the force of a **STANDING MIRACLE** before the nations of the earth.

“But the most prominent of all, perhaps, are those pre-

dictions relative to MESSIAH, our LORD. They marked out the spot, and named it, which he was to immortalize by his birth; they named his family whence he was to spring; they spoke of his virgin mother; they fix the precise date of his decease; (see Daniel, ix.) moreover, his manner of life, his doctrines, his sorrows, his agonies, the selling of him for 30 shekels, the piercing of his hands and feet, were all detailed on the ancient records. And these records were in public circulation throughout the Hebrew nation *many centuries* before HE appeared; and history, sacred and profane, has faithfully recorded their entire fulfilment!

“And time would fail me to rehearse the predictions respecting Tyre, and Babylon, and Egypt; and moreover, the destruction of Jerusalem, the dispersion of the Jews, the rapid progress of Christianity, its check by the kingdom of darkness for 1260 years, the rise of the *Eastern*, and the *Western*, and the *Infidel* Antichrists.* These are all the subjects of prophecy. And the evidence of their accomplishment is just as manifest, so far as it has been evolved by Providence, as is the evidence of their having been delivered, some of them eighteen centuries, and others of them twenty-five centuries ago!”

PART III.

TIME speeds its course; and as it passes, it sweeps all men away. The General now sleeps in the village churchyard; and thou seest his monument of snow-white marble, under a weeping willow, as thou leavest the village of P——, and the ancient church on thy right, and ascendest the hill which overlooks the winding Passaic.

The Pastor finished his argument one lovely afternoon in autumn, in the chamber of the dying General. He had been raised up on his pillow; and through the opened casement his eyes rested on the lawn, which was bordered by a deep forest. The woods had assumed that picturesque and most touching aspect which the sere leaves of every hue display in contrast with the lingering remains of deep green. “I love the spring,” said the General; “my heart beats with joy

* See Bp. Newton on the Proph.—Jowett’s Christ. Researches; Faber, &c. &c.

at its approach ; but the painted groves of autumn, and the rustling of its sere leaves, fill me with deep melancholy.” And he sighed out that instructive sentence of holy writ :
We all do fade as a leaf !

After the Pastor had finished his discoursings and consolations to the dying, and to the youth of the family, who were drowned in tears, the General caused his sons to sit near him, beside Mary ; and, after a long and tender look directed on the faces of his sons, while he gave vent to his feelings in a flood of tears, he whispered to the Pastor to finish his argument on the EVIDENCES OF THE BIBLE.

The Pastor summed up all he had to say in the following words :

“ And, my children, having maturely examined the EXTERNAL EVIDENCE, you ought to review the INTERNAL EVIDENCE of the Holy Scriptures.

“ 1. This holy volume, you see, is made up of several distinct tracts, written by men of the most various tastes, habits, and stations of life ; and from their condition, and the distant periods of time in which they respectively lived, it was utterly impossible that many of them ever could see, or converse with each other. Yet, here is a book from these different persons, who lived unknown to each other, and scattered over the period of about 1500 years, in which they all utter the same doctrines relative to the Deity and to man ; to time and eternity. And there is not a contradiction or even a dissension in sentiment among them, over the whole extent of their pages ! Contrast these pages, in this particular, with those of any select number of writers of any country under heaven, and you will perceive the force of this argument for the divine inspiration of the writers of the Holy Bible. The fact itself is incontestibly proved by our Biblical critics. And, in the face of this fact, to deny their inspiration from God, is to leave an astonishing effect utterly unaccounted for, and, in fact, without a cause !

“ 2. The purity and spirituality breathed forth by them, demonstrate that they could have their origin from the Fountain of purity and holiness alone. I entreat you, my children, just to turn your minds on their exhibitions of the unity of God, of the person of the Father, and of the Son, and of the Holy Ghost ; of the pure perfections of God, particularly DIVINE JUSTICE and DIVINE HOLINESS, ever set

before you on the foreground of all their exhibitions of infinite majesty ; and of the character of Jesus Christ—a divine model of the moral, beautiful and sublime ; and of the most charming loveliness of religion, as composed of a perfect combination of all the virtues and all the graces that can adorn man and beautify an angel ; their uncompromising reproofs of vice, and their war of extermination against crime and folly, even to the smallest delinquency. Let your minds be possessed with clear ideas on these points ; then tell me what mortal could, without communications from the Deity, ever indite, or even conceive such things ! Let the genius of unsanctified literature produce from the works of her sons, spread over a period of 1,500 years, their happiest effort. Just as truly as the effect will bear the moral aspect of the cause, so truly their joint production will be a tissue of folly, and error, and pleadings for vice. We see the fact in bold relief, in the writings of the infidels of the eighteenth century, and in the Koran.

“3. There is a characteristic sublimity on the pages of the Bible, to which no unassisted genius ever could ascend. I allude to the conception and description of the Deity, the angels, the creation ; the Deity’s kingdom of nature, of Providence, (whose supervision and government extend from the minutest insect to the loftiest cherub in glory,) and of redemption. To these I add the conception of the heavenly state, called the kingdom of glory ; the region of despair, or hell ; and, finally, the character of our Lord and Savior. In point of perfect sublimity in conception, there is nothing on the pages of ancient or modern sages even to be named in the comparison with these ; and even their description leaves all human composers at an immeasurable distance in the back ground.

“*‘God said, Let there be light, and there was light.’ ‘God removeth the mountains, and they know not : he overturneth them in his anger. He shaketh the earth out of her place, and the pillars thereof tremble.’ ‘He measures the waters of the ocean in the hollow of his hand. He weighs the mountains in scales, and the hills in a balance.’”*

“That passage in Homer,” Arthur observed, “equals these specimens, where he makes his Jupiter *heave the ocean, the land, and the hosts of the skies* ; and that other, in which the *‘Thunderer clouds the heavens, and blackens half the skies.’”*

“As for thy last quotation, Arthur,” replied the Cadet, “I beg leave to observe that Homer has received credit among you for what he never wrote, that being found only in *Pope’s translation*.^{*} And for the first, it is, indeed, sublime; but contrast it with the following out of the Revelation: ‘*I saw a great white throne, and Him that sat on it, before whose face the heavens and the earth fled away, and there was found no place for them. And I saw the dead, small and great, stand before God!*’ And you and I will be of the number, Arthur!”

“Yes!” replied the General, in a whisper; “and that white throne I soon shall see, and my Judge I shall find my Savior.—Oh, Lord, how long? Come, Lord Jesus!”

The young men uttered a deep sigh; and the tears rolled over Charles’ cheeks, while Mary sobbed aloud.

“I pray thee go on, beloved Pastor,” said the General.

4. The Pastor went on with the argument taken from the efficacy of the Holy Bible. He described the character of the apostles and primitive ministers of religion; the burden of their messages; the character of their opponents, such as the pagan priesthood and philosophers; and the nature of the violence resorted to in order to stop the progress of Christianity: “Yet,” said he, “without human patronage, and in the face of ferocious persecution, in spite of tyranny and superstition, they triumphed. The disciples who crowded around the holy cross renounced the bloody rites and religion of their fathers; they abandoned their vices and abominations; they became virtuous and holy men. And these disciples were not all from paganism; nor were they all of mean birth or humble rank. In Jerusalem, within a few days after our Lord’s ascension, many of the chief priests, and multitudes of all ranks, embraced Christianity. Within perhaps twelve days, first three thousand, then five thousand, then many ‘myriads,’ that is, ‘ten thousands,’ crowded around the cross, and bowed in worship to our Lord, and, among the nations, philosophers, and orators, and governors, and generals, and multitudes which could not be numbered, bowed there in pure devotion. And cast your eyes over the nations, and behold the fields of its triumph, especially since the Reformation, and especially in our happy days of missionary enterprise! To believe that

^{*} Homer’s Iliad, close of the 7th book.

the preaching of the doctrines of the cross merely—which pronounce human wisdom folly, and its highest pursuits puerility, and its favored indulgences vices—could attract so many of the learned as well as the unlettered, and effect these marvellous conversions and changes which are exhibited in the moral and spiritual character of the Christian—and effect them, moreover, without the special power of God—is a thing above human credence. The man who can believe this, believes in a miracle without admitting any evidence to sustain it: it is the admission of the mightiest effects—the subjects of historical record themselves—while no adequate cause is assigned to produce them! And yet the infidel believes all this: so true is it, as Horne observes, that *deists are much more credulous than what even they themselves represent Christians to be!*

“5. Nor may I omit,” continued the Pastor, after a pause, “to state the argument taken from the miraculous preservation of the Bible, *pure and entire*. No one wonders at the preservation of the volumes of the Greek and Roman writers; no one thinks of any thing marvellous in it; for all men, in all nations, who had the power in their hands, vied in honorable strife and pious care to preserve them: they were never exposed to the deadly hate and superhuman malice of the men who put forth all their power and cunning to destroy the Holy Bible. Antiochus left no means untried to destroy every copy of the Old Testament: his edict made it death for a Jew to possess or conceal a copy. So did Dioclesian, and other Roman emperors, respecting the manuscripts of the whole Bible. Yet it has not only not perished, but it cannot be shown that even one sentence has been lost.*

“I hasten to a close: yet there is one evidence which I cannot entirely omit—internal, I may call it. It is this: A man’s reason may yield to the force of argument, and yet he may not be convinced in his heart. In the vigorous intellect of Satan there is no scepticism touching this matter; no, Arthur, we have the highest authority for saying it: ‘The devils also believe and tremble.’

“There is instruction in the Holy Bible infinitely touching and divine: and, oh! were not the heart barricaded behind vice and prejudice, how forcibly it would feel this!

* See Horne’s Introd. vol. 1, chap. 5, sec. 2.

Here I urge one request; and as thou lovest thy soul, and reverest thy Maker, oh, Arthur, listen to it. Set before thy heart the august majesty of the Deity; view, in the light of eternity, the untold worth of thy soul, and the comparative worthlessness of all sublunary objects; keep ever in the foreground of thy meditations, death, judgment, and eternity: and let all this mental effort and discipline be sanctified by prayer. Then read the Holy Bible; read it with the meek and docile spirit of a child sitting at its Heavenly Father's feet. In that holy page thou wilt see the JUSTICE and HOLINESS of God standing forward, pre-eminently conspicuous, before thy soul; but, then, they are most sweetly tempered by the presence of divine goodness and love. There pity finds its way to the wretched bosom; grace to the undeserving; mercy to the perishing! And then, there is the Divine Mediator, ready to save—oh, Arthur, ready to save even *thee*! And there is a suitability and perfection of grace in this Holy One to meet all thy wants, and to cure all the miseries of thy mind! A penetrating and delightful constraint overpowers the whole soul: a healing efficacy is exerted over the troubled conscience: a sweetly persuasive force takes captive the whole heart, and sends its divine and transforming energies over the entire man: we are won over by the overpowering beauty of God: we see in him a kind, reconciling, Heavenly Father: we see the Lord Jesus Christ, the Son of God and Son of man, who first loved us, and gave himself for us: we rest not in cold speculation while we read the sacred page: we yield him more than the coldness of respect and admiration: the hardness of the heart breaks, and is sweetly dissolved into tenderness and affection: we fall down before him, and yield him the divine homage of our hearts and of our lives: we yield ourselves willing captives to the divine power of his word; we *know* it to be from God; we *feel* it to be divine, and we cannot be shaken from our faith and our hopes by the barren speculations of ungodly men: we have a demonstration within the core of our hearts which earth and hell cannot shake—that God has spoken to us and touched our hearts.”

“Oh yes,” said the General, as his pious negro raised him up and supported him; “the impiety of your Paine, and the blasphemy of your ‘*Ecce Homo*,’ and other infidel

tracts, may excite my grief and my disgust; but hear me— Was ever an affectionate child's heart shaken, or its love undermined, by the ribaldry of a heartless foe, poured forth against its father? Can a dutiful child's heart be allured from its father's arms and beloved fireside by the voice of a stranger calling on it, with mingled chidings and reproaches, to hasten out into the dark night and the pitiless peltings of the storm? Your Herbert and Bolingbroke may utter their reproaches against the Holy Bible, as, in revolting hypocrisy, they bepraise it the while; your Hume, and his disciples of the modern philosophism, may affect deep investigation and disinterestedness in the search of truth, while they play off their ill concealed malice against the Lord Jesus Christ. Was the loyalty of a child's heart ever persuaded to leave a kind father's arms, to follow one whose cold repulsive sophistry strikes dead, at one fell blow, even the hope of peace and of heaven? Were the whole influence of deism to pour the enchantment of its eloquence on the ear of a child; or were it, with the vehemence of Rabshakeh, to open on him the floodgates of blasphemy, could it drive him from his holy purpose, or shake his faith in his Heavenly Father? No, no! It might excite a pang of regret and a tear of sympathy over men rushing madly into an undone eternity; but, oh never could it seduce him from his allegiance, even in thought! Why, listen to me, young men— oh! my children, listen to me. This feeble voice shall bear on your ears its last and dying testimony. Infidels would take away from you the sun, and offer you the glimmerings of the dying lamp: they beckon you from a palace, to lie down with them in a dungeon: they seek to seduce you from associations with beings, in whose character all that is beautiful, and holy, and divine, is combined, to mingle in dens of wickedness with men without devotion—without religion—without God—without hope: they would demonstrate that to be true which we *know and feel* to be false: they try to woo us over to their folly by the mockery of HIM who is dearer to our hearts than life itself: they tempt us to the barter of supreme felicity, by offering us perishing dust: they tempt us from the side of the Lord Jesus Christ, to mingle with them in the horrid dance of the demons of death: they tempt us away from the expanding gates of immortal glory, to crowd with them into the gulf of perdi-

tion. Oh, my children, *'madness is in their hearts while they live, and after that they go to the dead!'* Eccl. 9: 3. Can you be so weak—I will not say, so depraved—as to yield your faith to such a system? Can the morality of these men entice your hearts or win your confidence? Can the prospects they set before you, entice you from the hopes of the Gospel? Can the beings with whom they invite you to associate, seduce you from the LORD JESUS CHRIST?"

Overpowered by this exertion, and yielding himself up for a while to his feelings, the General leaned upon his weeping daughter and sobbed almost to suffocation. But nature was fast sinking. After a long pause, and having taken some cordials from the hands of his weeping sons—rather to gratify them than to refresh himself—he was laid down on his pillow, while he uttered, in a low whisper, as follows:

"Oh!—Lord Jesus! THOU didst find me out, and THOU didst bring me back to thy fold. Oh, holy Shepherd! look, I implore thee, on these poor wandering lambs—my Charles—my Arthur!—oh save them;—and bless my Mary. Into thy hands I commend my soul—for thou hast redeemed me—oh Lord God of truth."

He uttered these words with tenderness and in a faint voice, while all of them crowded around him to catch his last words.

A long and deep silence followed. "He is gone to his rest!" said the Pastor in a soft whisper; and, as it were by one impulse, all of them fell on their knees around the death-bed of the General; and the Pastor, in a solemn prayer, commended to the holy care of Heaven the bereaved family, and mingled his tears with theirs.

END.

NOTE.—A premium of fifty dollars, proposed by a benevolent individual, was awarded to the authors of this Tract and Tract No. 192, on the same general subject.

THE SUBSTANCE
OF
LESLIE'S METHOD
WITH
THE DEISTS;
AND
TRUTH OF CHRISTIANITY
DEMONSTRATED.



A SHORT AND EASY METHOD WITH THE DEISTS.

DEAR SIR—You are desirous, you inform me, to receive from me some one topic of reason, which shall demonstrate the truth of the Christian Religion, and at the same time distinguish it from the impostures of Mahomet, and the Heathen Deities: that our Deists may be brought to this test, and be obliged either to renounce their reason and the common reason of mankind, or to admit the clear proof, from reason, of the Revelation of Christ; which must be such a proof as no impostor can pretend to, otherwise it will not prove Christianity not to be an imposture. And you cannot but imagine, you add, that there must be such a proof, because every truth is in itself one: and therefore one reason for it, if it be a true reason, must be sufficient; and, if sufficient, better than many: because multiplicity creates confusion, especially in weak judgments.

Sir, you have imposed a hard task upon me: I wish I could perform it. For, though every truth be one, yet our sight is so feeble, that we cannot always come to it directly, but by many inferences and layings of things together. But, I think, that in the case before us, there is such a proof as you desire, and I will set it down as shortly and as plainly as I can.

I suppose, then, that the truth of the Christian Doctrines will be sufficiently evinced, if the matters of fact recorded of Christ in the Gospels are proved to be true; for his

miracles, if true, establish the truth of what he delivered. The same may be said, with regard to Moses. If he led the children of Israel through the Red Sea, and did such other wonderful things as are recorded of him in the book of Exodus, it must necessarily follow, that he was sent by God : these being the strongest evidences we can require, and which every Deist will confess he would admit, if he himself had witnessed their performance. So that the stress of this cause will depend upon the proof of these matters of fact.

With a view, therefore, to this proof, I shall proceed,

I. To lay down such marks, as to the truth of matters of fact in general, that, where they all meet, such matters of fact cannot be false : and,

II. To show that they all do meet in the matters of fact of Moses, and of Christ; and do not meet in those reported of Mahomet, and of the Heathen Deities, nor can possibly meet in any imposture whatsoever :

I. The marks are these :

1. That the fact be such as men's *outward senses* can judge of;

2. That it be performed *publicly*, in the presence of witnesses;

3. That there be *public monuments and actions* kept up in memory of it; and,

4. That such monuments and actions shall be established, and commence, *at the time of the fact*.

The two first of these Marks make it impossible for any false fact to be imposed upon men at the time when it was said to be done, because every man's senses would contradict it. For example : Suppose I should pretend that, yesterday, I divided the Thames, in the presence of all the people of London, and led the whole city over to Southwark on dry land, the waters standing like walls on each side :—it would be morally impossible for me to convince the people of London that this was true; when every man, woman, and child, could contradict me, and affirm that they had not seen the Thames so divided, nor been led over to Southwark on dry land. I take it then for granted, (and I apprehend with the allowance of all the Deists in the world,) that no such imposition could be put upon mankind at the time when such matter of fact was said to be done.

“But,” it may be urged, “the fact might be invented, when the men of that generation in which it was said to be done, were all past and gone; and the credulity of after-ages might be induced to believe that things had been performed in earlier times, which had not!”

From this, the two latter Marks secure us, as much as the two first, in the former case. For whenever such a fact was invented, if it were stated that not only public monuments of it remained, but likewise that public actions or observances had been kept up in memory of it ever since, the deceit must be detected by no such monuments appearing, and by the experience of every man, woman, and child, who must know that no such actions or observances had ever taken place. For example: Suppose I should now fabricate a story of something done a thousand years ago, I might perhaps get a few persons to believe me; but if I were farther to add, that from that day to this, every man, at the age of twelve years, had a joint of his little finger cut off in memory of it, and that of course every man then living, actually wanted a joint of that finger, and vouched this institution in confirmation of its truth: it would be morally impossible for me to gain credit in such a case, because every man then living would contradict me, as to the circumstance of cutting off a joint of the finger; and that, being an essential part of my original matter of fact, must prove the whole to be false.

II. Let us now come to the second point, and show that all these Marks do meet in the matters of fact of Moses, and of Christ; and do not meet in those reported of Mahomet, and of the Heathen Deities, nor can possibly meet in any imposture whatsoever.

As to Moses, he, I take it for granted, could not have persuaded six hundred thousand men, that he had brought them out of Egypt by the Red Sea, fed them forty years with miraculous manna, &c. if it had not been true: because the senses of every man who was then alive, would have contradicted him. So that here are the two first Marks.

For the same reason, it would have been equally impossible for him to have made them receive his Five Books as true, which related all these things as done before their eyes, if they had not been so done. Observe how positively he speaks to them. “And know you this day, for I

“speak not with your children, which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm, and his miracles;—but your eyes have seen all the great acts of the Lord which he did.” Deut. xi. 2—7. Hence we must admit it to be impossible that these Books, if written by Moses in support of an imposture, could have been put upon the people who were alive at the time when such things were said to be done.

“But they might have been written,” it may be urged, “in some age after Moses, and published as his!”

To this I reply, that, if it were so, it was impossible they should have been received as such; because they speak of themselves as delivered by Moses, and kept in the ark from his time; (Deut. xxxi. 24—26.) and state that a copy of them was likewise deposited in the hands of the king, “that he might learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them.” Deut. xvii. 19. Here these Books expressly represent themselves as being not only the civil history, but also the established municipal law, of the Jews, binding the king as well as the people. In whatever age, therefore, after Moses, they might have been forged, it was impossible they should have gained any credit; because they could not then have been found either in the ark, or with the king, or anywhere else: and, when they were first published, every body must know that they had never heard of them before.

And they could still less receive them as their book of statutes, and the standing law of the land, by which they had all along been governed. Could any man, at this day, invent a set of Acts of Parliament for England, and make it pass upon the nation, as the only book of statutes which they had ever known? As impossible was it for these Books, if written in any age after Moses, to have been received for what they declare themselves to be, that is, the municipal law of the *Jews*; and for any man to have persuaded that people, that they had owned them as their code of statutes from the time of Moses, that is, before they had ever heard of them! Nay, more: they must instantly have forgotten their former laws, if they could receive these Books as such; and as such only could they

receive them, because such they vouched themselves to be. Let me ask the Deists but one short question: "Was a book of sham laws ever palmed upon any nation, since the world began?" If not, with what face can they say this of the law books of the *Jews*? Why will they affirm that of them, which they admit never to have happened in any other instance?

But they must be still more unreasonable. For the Books of Moses have an ampler demonstration of their truth, than even other law books have; as they not only contain the laws themselves, but give a historical account of their institution, and regular fulfilment: of the Passover, for instance, in memory of their supernatural protection, upon the slaying of the first-born of Egypt; the dedication of the first-born of Israel, both of man and beast; the preservation of Aaron's Rod which budded, of the pot of Manna, and of the Brazen Serpent, which remained till the days of Hezekiah. 2 Kings, xviii. 4, &c. And, besides these memorials of particular occurrences, there were other solemn observances, in general memory of their deliverance out of Egypt, &c. as their annual Expiations, their New Moons, their Sabbaths, and their ordinary Sacrifices: so that there were yearly, monthly, weekly, and daily recognitions of these things. The same books likewise farther inform us, that the tribe of Levi were appointed and consecrated by God as his ministers, by whom alone these institutions were to be celebrated; that it was death for any others to approach the altar; that their High-Priest wore a brilliant mitre and magnificent robes, with the miraculous Urim and Thummim in his breast-plate; that at his word all the people were to go out, and to come in; that these *Levites* were also their judges, even in all civil causes, &c.

Hence, too, therefore, in whatever age after Moses they might have been forged, it was impossible they should have gained any credit: unless indeed the fabricators could have made the whole nation believe, *in spite of their invincible experience to the contrary*, that they had received these Books long before, from their fathers; had been taught them when they were children, and had taught them to their own children; that they had been circumcised themselves, had circumcised their families, and uni-

formly observed their whole minute detail of sacrifices and ceremonies ; that they had never eaten any swine's flesh or other prohibited meats ; that they had a splendid tabernacle, with a regular priesthood to administer in it, confined to one particular tribe, and a superintendant High-Priest, whose death alone could deliver those that had fled to the cities of refuge ; that these priests were their ordinary judges, even in civil matters, &c. But this would surely have been impossible, if none of these things had been practised ; and it would consequently have been impossible to circulate, as true, a set of books which affirmed that they had practised them, and upon that practice rested their own pretensions to acceptance. So that here are the two latter Marks.

“ But,” to advance to the utmost degree of supposition, it may be urged, “ these things might have been practised prior to this alleged forgery ; and those books only deceived the nation, by making them believe that they were practised in memory of such and such occurrences as were then invented !”

In this hypothesis, however groundless, the same impossibilities press upon our notice as before. For it implies that the Jews had previously kept these observances in memory of nothing, or without knowing why they kept them ; whereas, in all their particulars, they strikingly express their original : as the Passover, instituted in memory of God's passing over the children of the Israelites, when he slew the first-born of Egypt, &c.

Let us admit, however contrary both to probability and to matter of fact, that they did not know why they kept these observances ; yet, was it possible to persuade them that they were kept in memory of something which they had never heard of before ? For example : Suppose I should now forge some romantic story of strange things done a long while ago ; and, in confirmation of this, should endeavour to convince the Christian world that they had regularly, from that period to this, kept holy the first day of the week, in memory of such or such a man : a Cæsar, or a Mahomet : and had all been baptized in his name, and sworn by it upon the very book which I had then fabricated, and which of course they had never seen before in their public courts of judicature ; that this book

likewise contained their law, civil and ecclesiastical, which they had ever since his time acknowledged, and no other:—I ask any Deist, whether he thinks it possible that such a cheat could be received as the Gospel of Christians, or not? The same reason holds with regard to the books of Moses, and must hold with regard to every book, which contains matters of fact accompanied by the above-mentioned Four Marks. For these Marks, together, secure mankind from imposition, with regard to any false fact, as well in after ages, as at the time when it was said to be done.

Let me produce, as another and a familiar illustration, the *Stonehenge of Salisbury-plain*. Almost every body has seen, or heard of it; and yet nobody knows by whom, or in memory of what, it was set up.

Now suppose I should write a book to-morrow, and state in it that these huge stones were erected by a Cæsar or a Mahomet, in memory of such and such of their actions; and should farther add, that this book was written at the time when those actions were performed, and by the doers themselves, or by eye-witnesses; and had been constantly received as true, and quoted by authors of the greatest credit in regular succession ever since; that it was well known in England, and even enjoined by Act of Parliament to be taught our children, and that we accordingly did teach it our children, and had been taught it ourselves when we were children:—would this, I demand of any Deist, pass current in England? Or, rather, should not I, or any other person, who might insist upon its reception, instead of being believed, be considered insane?

Let us compare, then, this rude structure with the Stonehenge, as I may call it, or “twelve stones” set up at *Gilgal*. Joshua, iv. 6. It is there said, that the reason why they were set up was, that when the children of the Jews, in after-ages, should ask their meaning, it should be told them. Ch. iv. 20—22. And the thing, in memory of which they were set up, the passage over Jordan, was such as could not possibly have been imposed upon that people, at the time when it was said to be done: it was not less miraculous, and from the previous notice, preparations, and other striking circumstances of its performance, (iii:

5. 15.) still more unassailable by the petty cavils of infidel sophistry, than their passage through the Red Sea.

Now, to form our argument, let us suppose that there never was any such thing as that passage over Jordan; that these stones at Gilgal had been set up on some unknown occasion; and that some designing man, in an after-age, invented this book of Joshua, affirmed that it was written at the time of that imaginary event by Joshua himself, and adduced this pile of stones as a testimony of its truth:—would not every body say to him, “We know this pile very well, but we never before heard of this reason for it, nor of this book of Joshua. Where has it lain concealed all this while? And where and how came you, after so long a period, to find it? Besides, it informs us, that this passage over Jordan was solemnly directed to be taught our children, from age to age; and, to that end, that they were always to be instructed in the meaning of this particular monument: but we were never taught it ourselves, when we were children, nor did we ever teach it to our children. And it is in the highest degree improbable that such an emphatic ordinance should have been forgotten, during the continuance of so remarkable a pile of stones, set up expressly for the purpose of preserving its remembrance.”

If, then, for these reasons, no such fabrication could be put upon us, as to the stones in *Salisbury-plain*; how much less could it succeed, as to the stonage at *Gilgal*? If, where we are ignorant of the true origin of a mere naked monument, such a sham origin cannot be imposed, how much less practicable would it be to impose upon us in actions and observances, which we celebrate in memory of what we actually know; to make us forget what we have regularly commemorated; and to persuade us that we have constantly kept such and such institutions, with reference to something which we never heard of before! That is, that we knew something before we knew it! And, if we find it thus impossible to practise deceit, even in cases which have not the above Four Marks, how much more impossible must it be that any deceit should be practised in cases in which all these Four Marks meet.

In the matters of fact of Christ likewise, as well as in those of Moses, these Four Marks are to be found. The

reasoning, indeed, which has been already advanced with respect to the Old Testament, is generally applicable to the New. The Miracles of Christ, like those of Moses, were such as men's *outward senses* could judge of; and were performed *publicly*, in the presence of those to whom the history of them, contained in the Gospel, was addressed. And it is related, that "about three thousand" at one time, (Acts, ii. 41.) and about "five thousand" at another, (iv. 4.) were converted in consequence of what they themselves saw and heard, in matters where it was impossible that they should have been deceived. Here, therefore, were the two first Marks.

And, with regard to the two latter, Baptism and the Lord's Supper were instituted as memorials of certain things, not in after-ages, but *at the time* when these things were said to be done; and have been strictly observed, *from that time to this*, without interruption. Christ himself also ordained Apostles, &c. to preach and administer his ordinances, and to govern his church "even unto the end of the world." Now the Christian ministry is as notorious a matter of fact among us as the setting apart of the tribe of Levi was among the Jews; and as the era and object of their appointment are part of the Gospel-narrative, if that narrative had been a fiction of some subsequent age, at the time of its fabrication no such order of men could have been found, which would have effectually given the lie to the whole story. And the truth of the matters of fact of Christ, being no otherwise asserted than as there were at the time (whenever the Deist will suppose the Gospel to have been fabricated) public ordinances, and a public Ministry of his institution to dispense them, and it being impossible, upon this hypothesis, that there could be any such things then in existence, we must admit it to be equally impossible that the forgery should have been successful. Hence, it was as impossible to deceive mankind, in respect to these matters of fact, by inventing them in after-ages, as at the time when they were said to be done.

The matters of fact, reported of Mahomet and of the Heathen Deities, do all want some of these Four Marks, by which the certainty of facts is established. Mahomet himself, as he tells us in his Koran, (vi. &c.) pretended to no miracles; and those which are commonly related of

him pass, even among his followers, for ridiculous legends, and as such are rejected by their scholars and philosophers. They have not either of the two first Marks ; for his converse with the moon, his night-journey from Mecca to Jerusalem, and thence to heaven, &c. were not performed before any witnesses, nor was the tour indeed of a nature to admit human attestation : and to the two latter they do not even affect to advance any claim.

The same may be affirmed, with little variation, of the stories of the Heathen Deities : of Mercury's stealing sheep, Jupiter's transforming himself into a bull, &c. besides the absurdity of such degrading and profligate adventures. And accordingly we find that the more enlightened Pagans themselves considered them as fables involving a mystical meaning, of which several of their writers have endeavoured to give us the explication. It is true, these gods had their priests, their feasts, their games, and other public ceremonies ; but all these want the fourth Mark, of commencing *at the time* when the things which they commemorate were said to have been done. Hence they cannot secure mankind, in subsequent ages, from imposture, as they furnish no internal means of detection at the period of the forgery. The *Bacchanalia*, for example, and other heathen festivals, were established long after the events to which they refer ; and the priests of Juno, Mars, &c. were not ordained by those imaginary Deities, but appointed by others in some after-age, and are therefore no evidence to the truth of their preternatural achievements.

To apply what has been said :

We may challenge all the Deists in the world to show any fabulous action accompanied by these Four Marks. The thing is impossible. The histories of the Old and New Testament never could have been received, if they had not been true ; because the priesthoods of Levi and of Christ, the observance of the Sabbath, the Passover and Circumcision, and the ordinances of Baptism and the Lord's Supper, &c. are there represented as descending uninterruptedly from the times of their respective institution. And it would have been as impossible to persuade men in after-ages that they had been circumcised or bap-

tized, and celebrated Passovers, Sabbaths, and other ordinances, under the ministration of a certain order of priests, if they had done none of those things, as to make them believe at the time, without any real foundation, that they had gone through seas on dry land, seen the dead raised, &c. But, without such a persuasion, it was impossible that either the Law or the Gospel could have been received. And the truth of the matters of fact of each being no otherwise asserted than as such public ceremonies had been previously practised, their certainty is established upon the FULL CONVICTION OF THE SENSES OF MANKIND.

I do not say that every thing which wants these Four Marks is false; but that every thing which has them all, must be true.

I can have no doubt that there was such a man as Julius Cæsar, that he conquered at Pharsalia, and was killed in the Senate-house, though neither his actions nor his assassination be commemorated by any public observances. But this shows that the matters of fact of Moses and of Christ have come down to us better certified than any other whatsoever. And yet our Deists, who would consider any one as hopelessly irrational, that should offer to deny the existence of Cæsar, value themselves as the only men of profound sense and judgment, for ridiculing the histories of Moses and of Christ, though guarded by infallible marks, which that of Cæsar wants.

Besides, the nature of the subject would of itself lead to a more minute examination of the one than of the other: for of what consequence is it to me, or to the world, whether there ever was such a man as Cæsar; whether he conquered at Pharsalia, and was killed in the Senate-house, or not? But our eternal welfare is concerned in the truth of what is recorded in the Scriptures; whence they would naturally be more narrowly scrutinized, when proposed for acceptance.

How unreasonable, then, is it to reject matters of fact so important, so sifted, and so attested; and yet to think it absurd, even to madness, to deny other matters of fact—which have not the thousandth part of their evidence—have had comparatively little investigation—and are of no consequence at all!

THE
TRUTH OF CHRISTIANITY
DEMONSTRATED.

To the preceding Four Marks, which are common to the matters of fact of Moses and of Christ, I now proceed to subjoin Four additional Marks; the three last of which, no matter of fact, how true soever, either has had, or can have, except that of Christ.

This will obviously appear, if it be considered,

5. That the book, which relates the facts, *contains likewise the laws* of the people to whom it belongs;

6. That Christ was previously announced, for that very period, by a long train of *prophecies*; and,

7. Still more peculiarly prefigured by *types*, both of a circumstantial and personal nature, from the earliest ages; and,

8. That the facts of Christianity are such, as to make it impossible for either their relaters or hearers to believe them, if false, without supposing a *universal deception of the senses of mankind*.

The *fifth Mark*, which has been subordinately discussed in the former part of this Tract, in such a manner as to supersede the necessity of dwelling upon it in this, renders it impossible for any one to have imposed such a book upon any people. For example: Suppose I should forge a code of laws for Great Britain, and publish it next term; could I hope to persuade the judges, lawyers, and people, that this was their genuine statute-book, by which all their causes had been determined in the public courts for so many centuries past! Before they could be brought to this, they must totally forget their established laws, which they had so laboriously committed to memory, and so familiarly quoted in every day's practice, and believe that this new book, which they had never seen before, was that old book, which had been pleaded so long in Westminster-Hall, which has been so often printed, and of which the originals are now so carefully preserved in the Tower.

This applies strongly to the books of Moses, in which, not only the history of the *Jews*, but likewise their whole law, secular and ecclesiastical, was contained. And though, from the early extension and destined universality of the Christian system, it could not, without unnecessary confusion, furnish a uniform civil code to all its various followers,

who were already under the government of laws in some degree adapted to their respective climates and characters, yet was it intended as the spiritual guide of the new Church. And in this respect this Mark is still stronger with regard to the Gospel, than even to the Books of Moses; inasmuch as it is easier (however hard) to imagine the substitution of an entire statute-book in one particular nation, than that all the nations of *Christendom* should have unanimously conspired in the forgery. But without such a conspiracy, such a forgery could never have succeeded, as the Gospel universally formed a regular part of their daily public offices.

But I hasten to the *sixth Mark*, namely, *Prophecy*.

The great fact of Christ's coming was previously announced to the *Jews*, in the Old Testament, "by all the holy Prophets which have been since the world began." Luke, i. 70.

The first promise upon the subject was made to Adam, immediately after the fall. Gen. iii. 15. Compare Col. ii. 15. and Heb. ii. 14.

He was again repeatedly promised to Abraham, (Gen. xii. 3. xviii. 18. and xxii. 18. Gal. iii. 16.) to Isaac, (Gen. xxvi. 4.) and to Jacob, Gen. xxviii. 14.

Jacob expressly prophesied of him, under the appellation of "Shiloh," or *Him that was to be sent*. Gen. xlix. 10. Balaam also, with the voice of inspiration, pronounced him "the Star of Jacob, and the Sceptre of Israel." Numb. xxiv. 17. Moses spake of him, as One "greater than himself." Deut. xviii. 15, 18, 19. Acts, iii. 22. And Daniel hailed his arrival, under the name of "Messiah the Prince." Chap. ix. 25.

It was foretold, that he should be born of a virgin, (Isa. vii. 14.) in the city of *Bethlehem*, (Micah, v. 2.) of the seed of Jesse; (Isa. xi. 1. 10.) that he should lead a life of poverty and suffering, (Psalm xxii.) inflicted upon him, "not for himself," (Dan. ix. 26.) but for the sins of others, (Isa. liii.) and, after a short confinement in the grave, should rise again; (Psalm xvi. 10. Acts, ii. 27, 31, and xiii. 35—37.) that he "should sit upon the throne of David for ever," and be called "the mighty God," (Isa. ix. 6, 7.) "the Lord our Righteousness," (Jer. xxxiii. 16.) "Immanuel, that is, God with us," (Isa. vii. 14. Matt. b 23.) and by David himself, whose son he was accord-

ing to the flesh, "Lord." Psalm cx. 1. applied to Christ by himself, Matt. xxii. 44, and by Peter, Acts, ii. 34.

The time of his incarnation was to be, before "the Sceptre should depart from *Judah*," (Gen. xlix. 10.) during the continuance of the second Temple, (Hag. ii. 7, 9.) and within seventy weeks, or 490 days, that is, according to the constant interpretation of prophecy, 490 years, from its erection. Dan. ix. 24.

From these, and many other predictions, the coming of Christ was at all times the general expectation of the *Jews*; and fully matured, at the time of his actual advent, as may be inferred from the number of false Messiahs who appeared about that period.

That he was likewise the expectation of the *Gentiles*, (in conformity to the prophecies of Gen. xxix. 10. and Hag. ii. 7. where the terms "People," and "Nations," denote the Heathen world,) is evinced by the coming of the wise men from the East, &c. a story, which would of course have been contradicted by some of the individuals so disgracefully concerned in it, if the fact of their arrival, and the consequent massacre of the infants in and about Bethlehem, had not been fresh in every one's memory: by them, for instance, who afterward suborned false witnesses against Christ, and gave large money to the soldiers to conceal, if possible, the event of his resurrection; or them who, in still later days, every where zealously "spake against" the tenets and practices of his rising church.

All over the East, indeed, there was a general tradition, that *about that time a king of the Jews would be born, who should govern the whole earth*. This prevailed so strongly at Rome, a few months before the birth of Augustus, that the Senate made a decree, to expose all the children born that year; but the execution of it was eluded by a trick of some of the senators, who, from the pregnancy of their wives, were led to hope that they might be the fathers of the promised Prince. Its currency is also recorded with a remarkable identity of phrase, by the pens of Suetonius and Tacitus. Now that in this there was no collusion between the *Chaldeans, Romans, and Jews*, is sufficiently proved by the desperate methods suggested, or carried into effect, for its discomfiture. Nor, in fact, is it practicable for whole nations of contemporary (and still less, if possible, for those of successive) generations, to concert a story

perfectly harmonious in all its minute accompaniments of time, place, manner, and other circumstances.

In addition to the above general predictions of the coming, life, death, and resurrection of Christ, there are others which foretel still more strikingly several particular incidents of the Gospel narrative; instances unparalleled in the whole range of history, and which could have been foreseen by God alone. They were certainly not foreseen by the human agents concerned in their execution: or they would never have contributed to the fulfilment of prophecies referred even by themselves to the Messiah, and therefore verifying the divine mission of Him, whom they crucified as an impostor.

Observe, then, how literally many of these predictions were fulfilled. For example: Read Psalm lxix. 21, "They gave me gall to eat, and vinegar to drink;" and compare Matt. xxvii. 34, "*They gave him vinegar to drink, mingled with gall.*" Again, it is said, Psalm xxii. 16—18, "They pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture;"* as if it had been written *after* John, xix. 23, 24. It is predicted, likewise, Zech. xii. 10, "They shall look upon me whom they

* The soldiers did not tear his coat, because it was *without seam, woven from the top throughout*; and therefore they cast lots for it. But this was entirely accidental. With the passage in the Psalms, as *Romans*, they were not likely to be acquainted. The same remark applies to the next instance, from Zechariah.

And here it may be suggested, (in reply to those who insidiously magnify "the power of chance, the ingenuity of accommodation, and the industry of research," as chiefly supporting the credit of obscure prophecy,) that greater plainness would have enabled wicked men, as free agents, to prevent its accomplishment, when obviously directed against themselves. The *Jews*, not understanding what Christ meant by his "lifting up," (John, viii. 28. xii. 32, 33.) and not knowing that he had foretold his crucifixion to his apostles, (Matt. xx. 19.) instead of finally stoning him—the death appointed by their law (Levit. xxiv. 16.) for blasphemy, (Matt. xxvi. 65.) more than once menaced against the Saviour, (John, viii. 59. x. 33.) and actually inflicted upon Stephen (Acts, vii. 58.) for that offence—unconsciously delivered him to the predicted *Roman cross*. Again; the piercing of his side was no part of the Roman sentence, but merely to ascertain his being dead, previously to taking him down from the cross; "that the body might not remain there on the Sabbath-day," which commenced that evening, a few hours after the crucifixion. From his early *giving up the ghost*, however, it was not necessary that "a bone of him should be broken," (Exod. xii. 46. Numb. ix. 12. Psalm xxxiv. 20.) like those of the two thieves, his fellow-sufferers. John, xix. 32, 36

have pierced;" and we are told, John, xix. 34, that "*one of the soldiers with a spear pierced his side.*"

Compare also Psalm xxii. 7, 8, "All they that see me laugh me to scorn: they shoot out their lips and shake their heads, saying, He trusted in God that he would deliver him; let him deliver him if he will have him," with Matt. xxvii. 39, 41, 43, "*And they that passed by reviled him, wagging their heads, and saying, Come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders said, He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God.*" His very price, and the mode of laying out the money, previously specified, (Zech. ix. 13,) are historically stated by Matthew, in perfect correspondence with the prophet; chap. xxvii. 6, 7. And his riding into Jerusalem upon an ass, predicted, Zech. ix. 9, (and referred by one of the most learned of the *Jewish* Rabbies to the Messiah,) is recorded by the same inspired historian, chap. xxi. 9. Lastly, it was foretold, that "he should make his grave with the wicked, and with the rich in his death;" (Isa. liii. 9.) or, as Dr. Lowth translates the passage, "his grave was appointed with the wicked, but with the rich man was his tomb;" which prediction was precisely verified by the very improbable incidents of his being crucified *between two thieves*, (Matt. xxvii. 38.) and afterwards *laid in the tomb of the rich man of Arimathea*. Ib. 57, 60.

Thus do the prophecies of the Old Testament, without variation or ambiguity, refer to the person and character of Christ. His own predictions in the New, demand a few brief observations.

Those relating to the destruction of *Jerusalem*, which specified that it should be "laid even with the ground," and "not one stone be left upon another," (Luke, ix. 44.) "before that generation passed," (Matt. xxiv. 34.) were fulfilled in a most surprisingly literal manner, the very foundations of the temple being ploughed up by Turnus Rufus. In another remarkable prophecy he announced the many false Messiahs that should come after him, and the ruin in which their followers should be involved. Matt. xxvi. 25, 26. That great numbers actually assumed that holy character, before the final fall of the city, and led the people into the wilderness to their destruction, we learn from Josephus. Antiq. Jud. xviii. 12. xx. 6. and B. J. viii. 31.

Nay, such was their wretched infatuation, that under this delusion they rejected the offers of Titus, who courted them to peace. Id. B. J. vii. 12.

It will be sufficient barely to mention his foretelling the dispersion of that unhappy nation, and the triumph of his Gospel over *the gates of hell*, under every possible disadvantage—himself low and despised, his immediate associates only twelve, and those illiterate and unpolished, and his adversaries the allied powers, prejudices, habits, interests, and appetites of mankind.

But the *seventh Mark* is still more peculiar, if possible, to Christ, than even that of Prophecy. For whatever may be weakly pretended with regard to the oracular predictions of *Delphi* or *Dodona*, the Heathens never affected to prefigure any future event by *types*, or resemblances of the fact, consisting of analogies either in individuals, or in sensible institutions directed to be continued, till the antitype itself should make its appearance.

These types, in the instance of Christ, were of a twofold nature, *circumstantial*, and *personal*.

Of the *former* kind (not to notice the general rite of sacrifice) may be produced, as examples: 1. *The Pass-over*, appointed in memory of that great night, when the Destroying Angel, who slew all “the first-born of *Egypt*,” passed over those houses upon whose door-posts the blood of the Paschal Lamb was sprinkled; and directed to be eaten with what the Apostle, (1 Cor. v. 7, 8.) calls, “the unleavened bread of sincerity and truth.” 2. *The annual expiation*, in two respects: first, as the High-Priest entered into the Holy of Holies (representing heaven, Exod. xxv. 40. Heb. ix. 24.) with the blood of the sacrifice, whose body was burnt without the camp, “wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate;” (Heb. xiii. 12.) and “after he had offered one sacrifice for sin, for ever sat down at the right hand of God:” (x. 12.) and secondly, as “all the iniquity of the children of Israel was put upon the head” of the Scape Goat. Lev. xvi. 21. 3. *The brazen Serpent*, by looking up to which the people were cured of the stings of the fiery serpents; and whose “lifting up” was, by Christ himself, interpreted as emblematical of his being lifted up on the cross. John, iii. 14. 4. *The manna*, which repre-

sented "the bread of life, that came down from heaven." John, vi. 31—35. 5. *The rock*, whence the waters flowed, to supply drink in the wilderness; "and that rock was Christ." 1 Cor. x. 4. 6. *The Sabbath*, "a shadow of Christ;" (Col. ii. 16, 17.) and, as a figure of his eternal rest, denominated "a sign of the perpetual covenant." Exod. xxxi. 16, 17. Ezek. xx. 12, 20. And, lastly, to omit others, *The temple*, where alone the shadowy sacrifices were to be offered, because Christ, "the body," was to be offered there himself.

Of *personal* types, likewise, I shall confine myself to such as are so considered in the New Testament.

1. *Adam*, between whom and Christ a striking series of relations is remarked. Rom. v. 12—21, and 1 Cor. xv. 45—49. 2. *Noah*, who was "saved by water; the like figure whereunto, even baptism, doth now save us, by the resurrection of Jesus Christ." 1 Peter. iii. 20, 21. 3. *Melchisedec*, king of Salem, who was made "like unto the Son of God, a priest continually." Heb. vii. 3. 4. *Abraham*, "the heir of the world," (Rom. iv. 13.) "in whom all the nations of the earth are blest." Gen. xviii. 18. 5. *Isaac*, in his birth and intended sacrifice, whence also his father received him in a figure, (Heb. xi. 19.) that is, of the resurrection of Christ. He too was the promised seed, (Gen. xxi. 12. and Gal. iii. 16.) in whom all the nations of the earth were to be blessed. Gen. xxii. 18. 6. *Jacob*, in his vision of the ladder, (Gen. xxviii. 12. and John. i. 51.) and his wrestling with the angel; whence he, and after him the church, obtained the name of Israel. Gen. xxvii. 24. and Matt. xi. 21. The *Gentile* world also, like Jacob, gained the blessing and heirship from their elder brethren the Jews. 7. *Moses*, (Deut. xviii. 18. and John. i. 45.) in redeeming the children of Israel out of Egypt. 8. *Joshua*, called also Jesus, (Heb. iv. 8.) in acquiring for them the possession of the Holy Land, and as Lieutenant to the "Captain of the host of the Lord." Josh. v. 14. 9. *David*, (Psalm. xvi. 10. and Acts. ii. 25—35.) upon whose throne Christ is said to sit, (Isai. ix. 7.) and by whose name he is frequently designated (Hos. iii. 5. &c.) in his pastoral, regal, and prophetic capacity. 10. *Jonah*, in his dark imprisonment of three days, applied by Christ to himself. Matt. xii. 40.

The eighth *Mark* is, that the facts of Christianity are such as to make it impossible for either the relaters or the hearers to believe them, if false, without supposing a universal deception of the senses of mankind.

For they were related by the doers, or by eye-witnesses, to those who themselves likewise either were, or might have been, present and, undoubtedly, knew many that were present, at their performance. To this circumstance, indeed, both Christ and his apostles often appeal. And they were of such a nature, as wholly to exclude every chance of imposition. What juggler could have given sight to him "that was born blind;" have fed five thousand hungry guests with "five loaves and two fishes;" or have raised one, who had been "four days buried," from his grave?

When, then, we add to this, that none of the *Jewish* or *Roman* persecutors of Christianity, to whom its first teachers frequently referred as witnesses of those facts, ever ventured to deny them; that no apostate disciple, under the fear of punishment, or the hope of reward, not even the artful and accomplished Julian himself, ever pretended to detect them: that neither learning nor ingenuity, in the long lapse of so many years, has been able to show their falsehood: though, for the first three centuries after their promulgation, the civil government strongly stimulated hostile inquiry: and that their original relaters, after lives of unintermitted hardship, joyfully incurred death in defence of their truth—we cannot imagine the possibility of a more perfect or abundant demonstration.

It now rests with the Deists, if they would vindicate their claim to the self-bestowed title of "*men of reason*," to adduce some matters of fact of former ages, which they allow to be true, possessing evidence superior, or even similar, to those of Christ. This, however, it must at the same time be observed, would be far from proving the matters of fact respecting Christ to be false; but certainly, without this, they cannot reasonably assert that their own facts alone, so much less powerfully attested, are true.

Let them produce their Cæsar, or Mahomet,

1. Performing a fact, of which men's *outward senses* can judge;
2. *Publickly*, in the presence of witnesses;
3. In memory of which *public monuments and actions* are kept up;

4. Instituted and commencing *at the time of the fact* ;
5. Recorded likewise in a set of books, addressed to the identical people before whom it was performed, and containing their *whole code of civil and ecclesiastical laws* ;
6. As the work of one previously announced for that very period by a long train of *prophecies* ;
7. And still more peculiarly prefigured by *types*, both of a circumstantial and personal nature, from the earliest ages ; and,

8. Of such a character as made it impossible for either the relaters or hearers to believe it, if false, without supposing a *universal deception of the senses of mankind*.

Farther ; let them display, in its *professed eye-witnesses*, similar *proofs of veracity* ; in some *doctrines* founded upon it, and *unaided by force or intrigue*, a like *triumph* over the *prejudices* and *passions* of mankind : among its *believers*, equal *skill* and equal *diligence* in *scrutinizing* its evidences, OR LET THEM SUBMIT TO THE IRRESISTIBLE CERTAINTY OF THE CHRISTIAN RELIGION.

And now, Reader, *solemnly consider* what that Religion is, the truth of which is proved by so many decisive marks. It is a declared Revelation from God ; pronounces all men guilty in his sight ; proclaims pardon, as his free gift through the meritorious righteousness, sacrifice, and intercession of his only Son, to all who trust alone in his mercy and grace, cordially repenting and forsaking their sins ; requires fervent love, ardent zeal, and cordial submission toward himself, and the highest degree of personal purity and temperance, with rectitude and benevolence toward others ; and offers the aid of the Holy Spirit for these purposes, to all who sincerely ask it. *Consider*, this Religion is the *only true* one, and this is *tremendously true* ; while it promises peace on earth and eternal happiness to all who *do* receive and obey it, it denounces everlasting destruction against all who *do not*. It is in vain for you to admit its truth, unless you receive it as *your* confidence, and obey it as *your* rule. O study, O embrace it *for yourself* : and may the God of love and peace be with you. *Amen*.

REASONS

FOR

NOT EMBRACING THE DOCTRINE

OF

UNIVERSAL SALVATION.

IN A SERIES OF LETTERS TO A FRIEND.

LETTER I.

DEAR SIR—It has given me much concern to learn that you are inclining to the doctrine of Universal Salvation. Before you make up your mind on this subject, let me entreat you to pause, and examine well the ground on which you are about to rest your immortal hopes. In a matter which concerns our eternal peace, it becomes us to proceed with great caution. A mistake here may be fatal. I say this with the hope that, as a wise and considerate man, you will be induced to review the steps which have brought you to the brink of the fearful precipice, on which, it appears to me, you are now standing. You say your mind is open to conviction. May I hope, then, for a candid hearing, while I lay before you a number of reasons which dissuade *me*, and, I trust, will dissuade *you*, from embracing the scheme of Universal Salvation?

1. *On the ground of prudence*, I am constrained to reject that system. It is a maxim, the correctness of which you will readily admit, that in every question of duty and happiness, where one side is doubtful, and the other safe, it is the part of wisdom to take the safe side. Act according to this maxim, and you *cannot* be a Universalist.

Those who believe in a future state of retribution, and prepare for it by a life of penitence and faith, will certainly be saved. On this point there is no doubt. Come what may in the future world, "it shall be well with the

righteous." Isa. iii. 10, 11. Now, you cannot pretend there is *the same* certainty, that it will be well with the wicked. To say the least, there is much in the Bible which seems to indicate the contrary. How then, in such a case, would a prudent man act? He would choose the safe side. He would live and act like those who expect to give account, and endeavor, on the same ground on which they expect to be saved, to make sure his own salvation.

Nothing but the clearest evidence, that Universalism *cannot possibly* prove false, can justify any one in risking the interests of his eternity on its correctness. Without the possibility of gaining any thing, he runs the risk of losing every thing, and of falling into eternal misery. The man who should set his house on the bank of a river, where it is in danger of being swept away by a flood; or who should pursue his journey along the brink of a precipice, when a plain and easy road ran just by his side, you would say, is beside himself. Can he then be in his right mind, who, by embracing Universalism, puts to hazard the interests of his soul, who shuns the path which he knows will infallibly conduct him to heaven, and pursues one which, to say the least, *may* lead him down to hell?

In this view I cannot forbear to ask, what motive you can have for embracing the doctrine in question? If it be true, you have nothing to fear from rejecting it; but if it be false, you have every thing to fear from embracing it. Disbelieving the doctrine can do you no harm; but believing it may do you infinite injury. I see not, then, what inducement you can have to adopt this system, and thus venture upon an experiment which *may* ruin you for ever. Ask a preacher of Universalism, what will become of those who reject his doctrine, and what answer could he give? Why, on his principles he must say, *they will be saved; as certainly saved* as if they were to believe it. If then, there is the least doubt as to the truth of this system, or the least danger in embracing it, I cannot but feel that, as a prudent man, you are bound to reject it.

2. I fear to embrace the doctrine of Universal Salvation, because it would oblige me to regard *Christ and his Apostles as incompetent or dishonest teachers of religion, and the Bible itself as fitted and designed to lead men into error*. According to this doctrine, it was the great design of our Savior

in coming into the world, to secure the salvation of all mankind. And that this good news might be made known to the world, the Apostles, it is said, were commissioned to publish it in their preaching; and inspired to record it in the pages of the New-Testament, for the benefit of all future generations.

Now if this be so, how is it to be accounted for, that for eighteen hundred years the whole Christian world, "*some very few persons excepted*,"* have been ignorant of this doctrine; have united in rejecting it; and, with one voice, have declared it to be contrary to Scripture, and of pernicious tendency? The fact cannot be denied. Not a trace of this doctrine can be found in the history of the church, till about the middle of the third century, when it was taught by Origen, under the absurd notion of the transmigration of souls. From that time, till after the Reformation, if there were any who believed it, they were so few and so obscure, as never to have attracted public attention, or the notice of any respectable historian. And since that period, it must be acknowledged, that very few have embraced the doctrine, compared with the great body of Christians who have rejected it.

Let me ask now, how can you reconcile this fact with the opinion, that the Christian Scriptures were written for the express purpose of teaching the salvation of all men? The grand object, it is said, of Christ, in coming into the world, and of his Apostles in preaching the Gospel, was to publish the tidings of universal salvation; and yet, in speaking on this subject, they have used such language as has actually led a very great majority of the most serious and diligent students of the Bible to believe, that many of the human race will finally be lost. Is this credible? Can you suppose, that, if Christ and his Apostles had believed and meant to teach this doctrine, they would have so spoken on the subject as to lead almost the whole Christian world to misapprehend their meaning?

Suppose the supreme executive of the state should issue

* Dr. Hartley, an able and zealous defender of universal salvation, acknowledges, that the eternity of future punishment seems to have been a general tradition, previous to the appearance of Christianity, amongst both Jews and Pagans, and has been the doctrine of the Christian world ever since, *some very few persons excepted*.

a proclamation to set at liberty all the convicts in the state-prison, but should so word the instrument as to lead nearly all the inhabitants of the state to conclude they were to be executed, or kept in confinement during life: would not such a blunder be enough to convict any man, either of extreme ignorance, or of intended dishonesty? But if all men are to be saved, the Apostles stand chargeable with a grosser mistake than this: they were commissioned by Jesus Christ, to proclaim to the world the salvation of all mankind; but they delivered their message in such language as has led the great body of plain, honest inquirers after truth, to the conclusion, that all who die in their sins will be damned! Did you ever doubt, after having heard a sermon on Universalism, whether the preacher believed all men would be saved? Or did you ever infer from the writings of any of the modern propagators of that doctrine, that a part of mankind would be lost? How is it then, that the sacred penmen, if they believed and taught Universalism, have left the subject in so much darkness? How is it, that they have led nearly all their readers into error on this subject; an error too, we are told, most dishonorable to God, and injurious to man? In speaking of the future state of the righteous, their language is perfectly intelligible. No one, in reading the New-Testament, feels the least doubt whether the penitent and the pious are to be happy in the future world. Now, if it is equally certain, as Universalism affirms, that the wicked shall be happy hereafter, and the inspired writers believed this, why did they not express their belief with equal plainness? We certainly need as much evidence to convince us that it will be well with the wicked, as we do that it will be well with the righteous. Is it not unaccountable, then, if these two classes of men are alike heirs of salvation, that their future destiny should be spoken of in such diametrically opposite terms; in terms, which, while they exclude all doubt as to the final happiness of the righteous, have been almost uniformly interpreted by Christians of all denominations, and in every age of the church, as threatening destruction to the wicked?

Will you say, that ignorance or prejudice has led to this misapprehension? Have the few, then, who have believed this doctrine, been men of greater talents, of more learning

and piety, than the many who have rejected it? Are its present advocates more candid and diligent students of the Bible, more conscientious, prayerful, and devoted Christians, than fifty generations of our fathers have been? As to the doctrine being opposed by the prejudices of men, this is so far from true, that it is every way adapted to please and gratify the desires of the natural heart. If the doctrine were true, and revealed in the Bible, all men would gladly embrace it. On the contrary, the doctrine of future punishment is so ungrateful to the natural heart, that nothing but the fullest evidence of its truth could induce men generally to believe it. "It is next to a miracle, therefore, that the Christian world should, for so many ages, embrace the doctrine of future punishment, and reject that of universal salvation, had not the doctrine of universal salvation been *most evidently false*, and that of future punishment *most evidently true*." In no case ought the general voice of the Christian world to have more weight, than in this. It proves demonstrably, that the plain, obvious meaning of the Bible is against Universalism, and in favor of future punishment. With this fact in view, I see not how any man can be a Universalist, without regarding the sacred writers, either as incompetent or dishonest teachers of religion. But again;

3. If Christ and his Apostles believed and taught the salvation of all men, it seems impossible to account for the fact, that their preaching *so much alarmed the fears, and awakened the enmity, of wicked men*. The fact is unquestionable. Christ rarely preached a sermon, which did not excite uneasiness in the minds of sinners, and send them away dissatisfied and murmuring against the preacher. The same is true of the Apostles. Under their preaching sinners were "pricked in their hearts," and in deep anxiety, asked what they should do to be saved. Acts, ii. 37. Notice the case of the three thousand, on the day of Pentecost; of the jailer at Philippi; of Felix trembling before Paul; and many others that might be mentioned. How will you account for this? If Christ and his Apostles believed and taught that all men will be saved, how was it, that their preaching caused their hearers to fear and tremble, and, in anguish of spirit, to ask what they should do to be saved? Were such effects ever known to be produced by the preaching

of Universalists? Are sinners ever *pricked in the heart* under their ministrations, or do they, under a sense of guilt and danger, ever come to the teachers of this delusive doctrine, with the question, "What must I do to be saved?" Acts, xvi. 30. This question was often proposed to the primitive preachers of the Gospel; and it is now often proposed to those ministers, who, like Paul, "reason of righteousness, temperance, and judgment to come," (Acts, xxiv. 25.) but it is probable this question was never proposed to those who deny a future judgment, and cry "Peace, peace," to the wicked. Jer. vi. 14.

Besides, if Christ and his Apostles believed and taught the salvation of all men, why were they so bitterly opposed by sinners, wherever they preached these glad tidings? What is there so offensive to wicked men, in being told that God loves them, that he regards them as his children, and is determined to make them all completely and for ever happy?

Did you ever know any wicked man, any profane swearer, Sabbath-breaker, drunkard, infidel, or despiser of sacred things, displeased at hearing this doctrine? Men of serious religion, men who pray in their families and closets, keep the Sabbath, and walk humbly with God, often feel and express a deep abhorrence of Universalism, and do what they can to oppose its progress. But when were the worldly and the gay, the impenitent and the prayerless, ever known to do this? And yet, by this class of men, Christ and his Apostles were every where hated and opposed. For what cause? Why, if Universalism be true, for preaching that all men are the children of God; that he loves them all, and after death will receive them all into his presence and favor in heaven. Is this credible? Can you believe it?

Yours, &c.

LETTER II.

DEAR SIR—It is laid down as a principle by our Savior, that "every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in

God." John, iii. 20, 21. The meaning of which is—wicked men hate and reject God's truth, but good men love and receive it into their hearts, and rejoice in its purifying influence. If then we find that any system of doctrine is *generally* embraced by the wicked, and rejected by the righteous, we have strong presumptive evidence that the system is false. On this ground I am constrained to say,

4. I cannot embrace the doctrine of Universal Salvation, because it is generally rejected by those who, according to the Bible, give the best evidence of piety, and *embraced chiefly, if not only*, by those whom the Bible denominates the wicked. Let the doctrine be preached in any populous place, and the following facts will generally be witnessed :

(1.) Those who are accustomed to maintain family prayer, to attend upon the ordinances of religion, to sanctify the Sabbath, and maintain a strict morality, will feel alarmed, and reject the doctrine, as false and ruinous to the best interests of society.

(2.) The *greater part* of the community, who are believers in divine revelation, and persons of industrious and virtuous habits, though not professedly pious, will reject the doctrine, and avoid the preaching that attempts to propagate it. But,

(3.) If there are in the community any Deists, who have opposed Christianity until their open opposition has become unpopular; these, when the trumpet of Universalism is blown, will be among the first professed converts to the faith; that, being screened from odium by the name of Christian, they may still aim their poisoned shafts against the cause of evangelical truth.

(4.) The profane swearers in a town or city, together with those who are accustomed to neglect public worship, and violate the Sabbath by business or amusements, will become diligent in their attendance upon the worship which is conducted by preachers of universal salvation.

(5.) If there are any persons in the community who are unfaithful in the conjugal relation, and who are accustomed to "drink stolen waters as sweeter than their own;" these are usually much pleased to hear that there is no hell, and that "*adulterers*" shall "inherit the kingdom of God." See 1 Cor. vi. 9, 10.

(6.) I have noticed, also, that intemperate persons are

generally very ready to turn out, when the doctrine of universal salvation is preached near them, and hear with much satisfaction, that the path of the drunkard leads as directly to heaven as the path of the just.

(7.) Another portion of the audience of a Universalist preacher is commonly made up of young men and boys of loose habits. Those, "whose feet," according to the Bible, "go down to death, and whose steps take hold on hell," (Prov. v. 5.) delight to hear it proved that the Bible lies, and that "fornicators" shall "inherit the kingdom of God."

(8.) Those persons who have been awakened to a sense of their guilt and danger, and have as often relapsed into a stupid or irreligious state, and who are annoyed always and irritated by the doctrines of grace, are much inclined to seek rest under the preaching of Universalists, and there get their consciences quieted by hearing, that there is no day of judgment, and no punishment for the wicked.

(9.) If any, who are respectable for intelligence and correct morals, patronize Universalism, (and that there are some such is not denied,) they are usually sceptical on the doctrines of depravity and regeneration, and are strongly opposed to revivals of religion, and to most of the benevolent plans in which Christians are engaged at the present day. When have we heard that persons, immoral when they joined the Universalists, were reformed by embracing their doctrines; or of persons who were immoral, in the belief of evangelical sentiments, being reformed by their conversion to the belief of Universal Salvation? I have known infidels become zealous patrons of Universalism, and remain infidels still; and I have known many immoral, irreligious persons, embrace that system without the slightest perceptible change in their feelings and habits. Their new faith left them the same impenitent, prayerless men, that they were before they embraced it.

It is painful to say such things respecting any class of men who claim the Christian name. But I have said nothing but what is supported by facts; and before you fall in with the delusive sentiment that all will be saved, I entreat you to consider well its moral tendency, and what are the lives of those who embrace it. Are they men of acknowledged piety? Are they such characters as the Bible denominates the righteous—humble, penitent, prayerful—

devoted to the service of God, and exemplary in the duties of practical religion? Rather, is not the doctrine in question uniformly rejected by such characters as these, and embraced chiefly by persons of profane and irreligious habits? And if this be so, can the doctrine be true? Can that be the Gospel, which is rejected by good men, and embraced by bad men; which “makes the hearts of the righteous sad, whom God has not made sad, and strengthens the hands of the wicked, that he should not turn from his wicked way, by promising him life?” Ezek. 13: 22.

Say not that bad men are to be found in every denomination. This is undoubtedly true. But the question is, what system of religion, besides Universalism, is *generally* opposed by the righteous, and loved by the wicked? What system, besides that, affords encouragement to a sinner going on in his sins, and, on the ground of that encouragement, strengthens the hands of the wicked, and makes the hearts of the pious sad? “It is not the bad conduct of a few individuals in any denomination of Christians, that proves any thing on either side. It is the conduct of the *general* body, from which we ought to form our estimate.” And, brought to this test, Universalism must be pronounced a system of licentious tendency, because it speaks peace to the wicked, to whom God has said, “there is no peace.” That there are men of bad character who attend on the ministry of those who preach the true Gospel, is readily granted. But it cannot be said, that such preachers “make the hearts of the righteous sad by their lies,” or that they “encourage the wicked by promising him life.” It cannot be said, that they are generally shunned as false teachers by the religious part of the community, and are followed chiefly, or only, by the irreligious and ungodly. But this can, with the strictest truth, be said of the preachers of Universalism; and is to be regarded as decisive evidence, that they are false teachers, and inculcate a doctrine fitted only to flatter men in their sins, and lead them blindfold down to ruin.

Yours, &c.

LETTER III.

DEAR SIR—Before adducing direct testimony from the Bible against the doctrine of Universal Salvation, permit

me to suggest a few other topics of collateral evidence. I observe, then,

5. That I feel constrained to regard the doctrine in question with much suspicion, because it stands opposed to the *dictates of conscience and the natural apprehensions of men*. By whatever name you call it, whether conscience, reason, or the monition of God; it is not to be denied, that there is something in the mind of man which forebodes the same punishment to the wicked in another world, that is denounced against them in the Bible. Hence, in every age, and on every part of the globe, men have generally believed that, in the future world, the righteous will be rewarded, and the wicked punished. *Some very few persons excepted*, all men, according to Dr. Hartley, whether Pagans, Jews, or Christians, have held the opinion, not only that the wicked are to be punished after death, but that their punishment is to be eternal.

Now this general foreboding of future misery to the wicked, can be accounted for only in one of two ways: either it has come down by tradition from an original revelation, and thus shows how revelation has been understood from the beginning; or else it arises from the very constitution of the human mind, and is thus to be regarded as the voice of God, speaking through the medium of conscience, and forewarning men of what awaits them in the future world.

The amount of what I would say under this head is this: the foreboding of future punishment to the wicked, which has prevailed in every age and among all nations, is strong *presumptive* evidence that they will be punished; and *decisive* evidence that Universalism is inconsistent with the views which men naturally have of their own deserts, and of the character of God.

6. The doctrine of Universal Salvation is inconsistent with the *character of God as a rewarder*, and with the great truth, that *men are now in a state of probation*. The essential idea of reward is distinction, and distinction made *manifest* by a visible difference in the treatment of the obedient and the disobedient. What is bestowed indiscriminately on all, is reward to none.

Now let me ask, is there any such distinction made between the righteous and the wicked in the present life, as

is implied in the character of God as a rewarder? Are not the recompenses, made to either class, in the present state very imperfect, and far from corresponding with their respective characters? It is a favorite maxim, I know, with Universalists, that virtue is its own reward, and vice its own punishment. But this, if it were true, (as it most surely is not,) is nothing to the point. The question is, *does God reward virtue and punish vice in the present world?* Does he make any such distinction in his present treatment of the righteous and the wicked, as clearly shows him to be a rewarder of the one and a punisher of the other? What is the language of Scripture on this subject? "*One event happeneth to all,*" "*to the good, and to the clean, and to the unclean.*" God "*maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*" "*These are the ungodly who prosper in the world; who increase in riches;*" "*whose eyes stand out with fatness; who have more than heart could wish.*" Eccl. 2: 14; 9: 2. Matt. 5: 45. Psalm 73: 7, 12. What is the language of facts on this subject? Admit, if you please, that the grosser vices often bring their own chastisement with them; what will you say as to that sober sort of intemperance, that prudent degree of covetousness, that sharp attention to self-interest and self-indulgence, and that neglect of God and contempt of divine things, which are so common among men? Are these sins uniformly punished in the present life? Who, that regards either the testimony of the Bible, or of facts, can believe it? The general aspect of Providence is, to common observation, as favorable to the wicked as to the righteous; and every where we see innumerable examples of prosperous vice and unrewarded virtue.

What then is the inference? Why, if Universalism is true, that God is not a righteous moral governor; that he makes no public and visible distinction between those who serve him, and those who serve him not; but is an indifferent spectator of the conduct of men; neither loving holiness nor hating sin; neither rewarding the righteous, nor punishing the wicked. I can no longer "come to God," as the Bible directs, "believing that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. I can no longer regard myself and my fellow-men as in a state of probation and trial, forming a character for eternity, and

acting with reference to a retribution, in which each one is to be rewarded or punished according to the deeds done in the body. For if all are to be saved, whether penitent or impenitent, present actions have no reference to future retribution, and present character no influence on the future destiny of the soul. I have nothing to hope and nothing to fear hereafter, on account of any thing I do, or neglect to do, in this life. It is impossible for me to do any thing to prevent my salvation. I may live as I list, embrace the Gospel, or reject it; practise religion, or despise it; walk with God, or blaspheme his name: it will be equally well with me in the future world. I shall certainly escape all future punishment, and finally "sit down with Abraham, Isaac, and Jacob," in the kingdom of glory. To these monstrous conclusions I am necessarily driven, the moment I adopt the sentiment, that the same happiness is to be bestowed upon the wicked, in the future world, as upon the righteous.

7. Before I close this part of the subject, I wish to call your attention to a fact, which must, I am sure, have great weight with every reflecting mind. It is this: The Bible every where divides men *into two classes*, and makes a distinction between them which is recognized *throughout every period of their existence*, both in this and the future world.

(1.) This distinction is recognized in their *present character*. They are described under the distinctive names of righteous and wicked, just and unjust, holy and unholy, godly and ungodly, saints and sinners, penitent and impenitent, believers and unbelievers, the children of light and the children of darkness, the friends of God and the enemies of God.

(2.) This distinction is recognized in the *different feelings* which God is represented as having toward these two classes of persons. "God judgeth the righteous, and God is angry with the wicked every day." "The Lord trieth the righteous; but the wicked, and him that doeth violence, his soul hateth." "They that are of a froward heart, are an abomination to the Lord; but such as are upright in their ways, are his delight." Psalm 7: 11; 11: 5. Prov. 11: 20.

(3.) This distinction is recognized in their being *at present in entirely different states*. The righteous are in a state of reconciliation to God, but the wicked are in a state

of alienation from God; the righteous are in a pardoned and justified state, but the wicked are in a state of guilt and condemnation—under the curse of the law, and having “the wrath of God abiding on them.” John, 3 : 36.

(4.) This distinction is recognized in the *general resurrection*. And the multitude of “them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” “The hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.” Daniel, 12 : 2. John, 5 : 28, 29.

(5.) This distinction is recognized at the *judgment day*. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, and the goats on his left.” Matt. 25 : 31—33.

(6.) This distinction is recognized in the *sentence of the final Judge*. “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;” and “to those on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” “And these shall go away into everlasting punishment; but the righteous into life eternal.” Matt. 25 : 34, 41, 46. Here the scene closes. The righteous ascend to heaven; the wicked sink down to hell, and there the Bible leaves them. We hear nothing more of them, except that “their worm dieth not, and the fire is not quenched.” Mark, 9 : 44, 46, 48. The Bible leaves the wicked in hell. It gives no intimation of a future day of mercy, or of any redemption from their doom. Who then shall presume to say, in the silence of God’s word, that they are to be delivered from the world of wo, and made happy in heaven?

Yours, &c.

LETTER IV.

DEAR SIR—In deciding the question, whether all or only a part of mankind are to be saved, you will doubtless agree with me, that our ultimate appeal must be to *the word of God*. Without revelation, we could not know, with certainty, that the soul is to exist in a future world ; much less, in what state it is to exist. Our intellects are quite too feeble to penetrate the hidden scenes of eternity, or to ascertain either the degree or duration of future punishment. This single consideration is enough to set aside all objections that are urged against the doctrine of future punishment, merely on the ground of its being unjust and unreasonable. Of this we are not competent judges. We know nothing of God and his government, but what he has told us. The moment we throw away the Bible, and attempt to decide without it what is just and what is unjust in God's treatment of his subjects, we plunge into depths which we cannot fathom.

In settling, then, the question before us, the Bible is our only sure guide. We may, indeed, in a proper way, consult the oracles of reason ; but always in submission to the oracles of God. He who holds our destiny in his hands, has distinctly spoken on this subject : our business is to hear his words, and submit our faith to the decisions of his will. We are to come to the Sacred Volume, not to dictate what it shall teach, but to inquire what it does teach. This point settled, there is an end of all controversy. How the future punishment of the wicked is consistent with the justice and goodness of God, or how it will subserve the highest good of the universe, are questions which we may well leave to be decided at the judgment day.

Bearing these remarks in mind, let me now call your attention to the testimony of God respecting the future punishment of the wicked. The limits I have prescribed to myself, will allow me to cite only a small part of the texts which relate to this subject. Nor is it necessary to adduce them all. To decide whether a doctrine is taught in the Bible, it is not necessary to ascertain how many times it is asserted, but whether it is asserted at all. A single plain and direct declaration of the word of God is as decisive, on the question before us, as a thousand. Let me, then, lay

before you a comprehensive view of what the Bible declares respecting the future condition of the wicked.

To begin with the Old Testament: it is said of the wicked, they are to be "turned into hell;" "their name" is to be "put out for ever;" "the portion of their cup" is "snares, fire and brimstone, and an horrible tempest;" they "shall perish; consume into smoke; consume away;" they "shall die in their iniquity;" they "shall rise to shame and everlasting contempt;" their "joy is but for a moment;" their "candle shall be put out," and their "hopes perish;" their "hope is like the giving up of the ghost;" their "triumphing is short;" their "end is to be cut off;" a day which "burns like an oven, shall burn them up, and leave them neither root nor branch;" they "shall suddenly be destroyed, and that without remedy;" God "will laugh at their calamity, and mock when their fear cometh;" he will "tear them in pieces, and there shall be none to deliver;" their "expectation shall perish;" their "hope shall be cut off, and their trust be a spider's web."

In the New Testament, we read of those who shall be "severed from the just;" who shall be "cast into outer darkness;" who shall "depart into everlasting fire;" who shall "lose their souls;" who shall be "destroyed, soul and body, in hell;" who "shall not see life, but the wrath of God abideth on them;" the Judge, at "the end of the world" shall "send forth his angels, and gather them out of his kingdom, and cast them into a furnace of fire;" they are "reserved to the day of judgment to be punished;" "who shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power;" "the smoke of their torment ascendeth up for ever and ever;" "they are bound hand and foot, and cast into outer darkness;" they "receive their good things," "their portion" in this life; and they are "tormented" in the life to come; an impassable "gulf" is placed between them and the blessed; they "die in their sins; where Christ is gone they cannot come;" they "never have forgiveness," they shall come out of their graves, "unto the resurrection of damnation;" "the mist of darkness is reserved to them for ever;" "the heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men;" "there is a sin unto

death," for which we are not to pray, and which "shall not be forgiven, neither in this world nor in the world to come;" their names shall be "blotted out of the book of life;" they are "clouds carried with a tempest," "for whom is reserved the blackness of darkness for ever;" "the devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever;" "and these shall go away into everlasting punishment." Psalm 9: 17; 9: 5; 11: 6; 37: 20. Ezek. 3: 18, 19; 33: 8, 9. Dan. 12: 2. Job, 20: 5. Prov. 24: 20. Job, 8: 13; 11: 20; 20: 5. Psalm 37: 38. Mal. 4: 1. Prov. 29: 1; 1: 26. Psalm 50: 22. Prov. 10: 28; 11: 7. Job, 8: 14. Matt. 13: 49; 8: 12; 25: 30, 41. Mark, 8: 36. Matt. 10: 28. John, 3: 36. Matt. 13: 41, 42. 2 Peter, 2: 9. 2 Thess. 1: 9. Rev. 14: 11. Matt. 22: 13. Luke, 16: 25, 26. John, 8: 21. Mark, 3: 29. John, 5: 2. 2 Peter, 2: 17; 3: 7. 1 John, 5: 16. Matt. 12: 32. Rev. 3: 5. 2 Peter, 2: 17. Jude, 13. Rev. 20: 10. Matt. 25: 46. Such is a brief view of the testimony of the Bible, respecting the future punishment of the wicked. It is expressed, as you perceive, in almost every possible variety of language, and in the strongest and most unqualified terms.

To break the force of this testimony, Universalists are very fond of telling us that the terms "*everlasting*," "*eternal*," "*for ever*," and the like, do not always denote endless duration. What then? Does it follow that all men will be saved, because these terms are sometimes used to signify a limited duration? By no means. We might give up all these expressions, and yet the Scripture testimony remain unshaken. The doctrine of future punishment does not depend upon the meaning of a few words and phrases. It is inwrought into the whole texture of Scripture language, and is asserted in *a great variety* of forms, on purpose, it would seem, to prevent the truth from being evaded and perverted by sinful men. But since so much is said by the advocates of Universalism respecting the limited meaning of the terms "*everlasting*," "*eternal*," and "*for ever*," I think it proper to make the following remarks.

1. These terms do, *in their original and proper sense*, denote duration without end. This is evident from their derivation; being formed of the two Greek words *aei* and *ōn*,

which properly signify *always existing*. They were understood in this sense by the ancient Greek writers, and have been so understood by the great body of the most eminent Greek scholars ever since. But the only fair rule of interpretation is, to understand words in their original and proper sense, in all cases in which their meaning is not restricted necessarily by the subject or connection. Thus, when the word "everlasting" is applied to hills and mountains, as it sometimes is in the Bible, we know, from the nature of the case, that it has a limited meaning; but when applied to things which in their nature are capable of endless duration, and there is nothing in the connection to limit its meaning, we are bound to understand it in its unlimited sense. On this principle, we say it denotes endless duration when applied to God, to the continuance of his kingdom, and to the future happiness of the righteous. In these cases there is nothing to restrict its meaning, and we therefore understand it to denote endless duration. In the same manner we ought to understand the term, when applied to the future punishment of the wicked. There is nothing in this case, more than in the former, to limit its signification; and we ought, therefore, to interpret it as meaning absolute eternity; for this is its *original* and *proper* meaning.

2. Christ and the Apostles, if they meant to be understood, must have used the terms in question, according to their *known and established signification* at the time they spoke and wrote. Now Josephus informs us that the Jews of our Savior's time, especially the Essenes and the Pharisees, two leading sects among them, held the doctrine of the endless punishment of the wicked. How then would they understand our Lord, when they heard him using the terms "everlasting," "for ever," &c. in application to future punishment? Must they not have understood him as asserting the common doctrine of the day? the doctrine which they held, and which they were accustomed to express in the same terms? This point deserves great attention. Reflect upon the fact, that the Jews whom our Savior addressed believed in the endless punishment of the wicked; and then ask whether, if he knew this doctrine to be false, and meant to teach that it was false, he would have spoken of it in the language he has; language, which,

in the established usage of the day, was known to express an absolute eternity?

3. In the Bible, the word "everlasting" is applied to the future happiness of the righteous, and the future misery of the wicked *in the same connection*. We have a most striking example of this in Matthew, 25: 46. "These shall go away into *everlasting punishment*, but the righteous into *life eternal*:" "everlasting" and "eternal" being *the same word* in the original Greek. Now is it credible, that the inspired writers should use *the same word, in the same sentence, and in reference to the same general subject*, the future destiny of men, in totally different senses? Would any honest man, who intended to be understood, adopt such a mode of speaking? If the Scriptures do not prove the eternity of future punishment, they do not prove the eternity of future rewards, nor even the eternal existence of the soul; for both are expressed in the same terms, and without any mark of distinction in the use of them.

4. The terms "everlasting," "for ever," and the like, are uniformly used in the Scriptures to denote the *longest possible duration, of which the subject to which they are applied is capable*. Thus, a "servant for ever," (1 Sam. 27: 12.) is a servant during life; an "ordinance for ever," (Num. 10: 8.) is an ordinance which continues during the entire dispensation of which it is a part. So the "everlasting hills," and "everlasting mountains," mentioned in Scripture, (Gen. 49: 26. Hab. 3: 6.) are hills and mountains which continue till the end of the world, or as long as it is possible they should continue. According to this rule of interpretation, the terms "everlasting" and "for ever," when applied to things in the future world, to the rewards of the righteous and the punishment of the wicked, must denote absolute eternity. "The longest duration which will then be possible, the longest which may be predicated of the enjoyments of the righteous and the sufferings of the wicked, will certainly be eternal." I must add,

5. This conclusion is made certain by the *manner* in which the words translated "for ever" and "everlasting" are used in the *New Testament*.* With respect to the first, *aiōn*, when governed by the preposition *eis*, in which con-

* For a larger and more critical discussion of this point, see Edwards against Chauncey, Appleton's Lectures, and Dwight's Theology.

nection it is always used when applied to the future punishment of the wicked, it uniformly denotes endless duration. It is used in this construction in fifty-six places of Griesbach's copy of the New Testament. In our common copies, it is found in four or five other instances. In six places it is applied to future punishment. In the remaining fifty-four, it undeniably expresses endless duration. But if in fifty-four instances it is used in the endless sense, is it not reasonable to conclude, that it has the same meaning in the six instances in which it is applied to future punishment? The adjective *aiōnios*, "everlasting," is used in seventy-one instances in the New Testament; and, excepting the five in which it is applied to future punishment, it confessedly denotes endless duration. Is it not reasonable, then, to believe, that, in these five instances, it also denotes endless duration? The phrase *eis tous aiōnas tōn aiōnōn*, commonly rendered "for ever and ever," is used eighteen times in the New Testament. In fifteen instances it is applied to the continuance of the glory, perfection, government, and praise of God. In one, it is used to denote the future happiness of the righteous; and in the other two it is applied to the future punishment of the wicked. Is it not reasonable, then, to conclude, that, in these two instances, it also denotes endless duration?

But I feel that I am detaining you too long on this criticism of words. The doctrine of eternal punishment does not, as I before stated, depend on a critical interpretation of a few Greek phrases. It might, I conceive, be conclusively proved from Scripture, even if these terms had not been used. To satisfy you that this is the fact, I will, in my next, lay before you a concise view of the various forms of speech in which the doctrine under consideration is asserted.

Yours, &c.

LETTER V.

DEAR SIR—Universalists are very apt to conclude, that, if they can show that the terms "everlasting," "eternal," &c., are sometimes used to denote a limited duration, they entirely overthrow the doctrine of the endless punishment of the wicked. But this conclusion, like their hope, rests upon a foundation of sand. Strong, and even decisive, as

I think the argument is, which is derived from these terms, I am far from believing that they furnish the only, or even the chief source of evidence, in support of the doctrine in question. To satisfy your mind on this point, I will now lay before you some of the many forms of speech, in which, I conceive, the eternity of future punishment is asserted not less decisively than in the terms "everlasting," "eternal," and "for ever."

1. The endless punishment of the wicked, is asserted by negation, or by forms of speech which *deny the termination of their punishment*; or, which is the same thing, deny forgiveness and all future good to the sinner: "He that believeth not the Son, shall *not* see life, but the wrath of God abideth on him." "The blasphemy against the Holy Ghost shall not be forgiven unto men, *neither* in this world, *neither* in the world to come." "Between us and you there is a great gulf fixed; so that those who would pass from hence to you *cannot*; *neither* can they pass to us, who would come from thence." "Their worm dieth *not*, and the fire is *not* quenched." "He will burn up the chaff with *unquenchable* fire." "I go my way, and ye shall seek me, and shall *die in your sins*; whither I go ye *cannot come*." "He that sheweth no mercy, shall have judgment *without* mercy." "*Without* holiness no man shall see the Lord." John, 3: 36. Mat. 12: 31, 32. Luke, 16: 26. Mark, 9: 44, 46, 48. Mat. 3: 12 John, 8: 21. James, 2: 13. Heb. 12: 4.

This negative form of expression is often used in the Bible to denote the eternity of the Divine existence: *thy years shall have no end*;—the eternity of the Redeemer's kingdom: *thy dominion—which shall not pass away*; and the eternity of the saints' happiness: *ye shall receive a crown of glory that fadeth not away*. But if this negative mode of expression proves the eternity of God, of Christ's kingdom, and of the future happiness of the righteous; why does it not equally prove the eternity of the sinner's punishment? If all future good is denied to the wicked; if some shall not see life, but the wrath of God abideth on them; if those who blaspheme against the Holy Ghost are *never* to be pardoned; if the fire in the world of punishment is *never* to be quenched, and the worm *never* to die; if those who die in their sins are *never* to come where Christ is; if their *end* is destruction, and their *por-*

tion judgment without mercy, then, unquestionably, some of mankind will fail of salvation, and be finally lost.

2. This doctrine is asserted by *implication*. All the commands, invitations, and promises of the Bible, imply reward to the righteous, and punishment to the wicked: all the expressions of love and favor to the penitent, imply hatred and wrath to the impenitent. The argument from this source deserves, and, I trust, will receive your serious attention. When it is said of the wicked, they have their portion in this life, is it not implied that they have no portion in the life to come? When it is said, there is a reward to the righteous, is it not implied that there is a punishment to the wicked? When it is said that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," is it not implied that those who do not believe on him, shall not have everlasting life? When it is said, the Gospel is "the power of God unto salvation to every one that believeth," is it not implied that it shall not save the unbeliever? So when we read such passages as the following: "Looking diligently lest any man fail of the grace of God;" "he that endureth to the end shall be saved;" "strive to enter in at the strait gate;" "how shall we escape, if we neglect so great salvation?" "what is a man profited, if he gain the whole world, and lose his own soul;"—is it not plainly implied, that those who do not look diligently, and endure to the end, shall fail of the grace of God, and not be saved; that those who do not strive, shall not enter in at the strait gate; that those who do neglect the great salvation, and seek the world rather than heaven, shall not escape, but shall lose their souls, and be castaways? John, 3: 16. Rom. 1: 16. Heb. 12: 15. Matt. 10: 22. Luke, 13: 24. Heb. 2: 3. Matt. 16: 26. What else can be the meaning of these passages? If the righteous and the wicked are to fare alike in the future world, why is salvation always promised *conditionally*? On the principle of Universalism, it is equally well, so far as it respects my salvation, whether I obey or disobey the commands of God; am a friend, or an enemy of my Maker. Salvation *comes* to me *unconditionally*; I can do nothing to help or to hinder it; and on this principle, I must say, that all those passages which, either directly or by

implication, teach that future happiness is suspended on present conduct, and is to be attained only by compliance with certain specified conditions, appear to me entirely unmeaning and absurd.

3. The doctrine in question, is taught in all those texts which describe the future state of the wicked *in contrast* with that of the righteous. As I stated the argument from this source somewhat particularly, in the close of my third letter, I shall not pursue it, in this place, any farther than to cite a few, from a multitude of texts, in which the future states of the righteous and the wicked, are presented in direct contrast. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." "And the multitude of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." "Wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." "He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him." "All that are in their graves shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." "These shall go away into everlasting punishment, but the righteous into life eternal." Prov. 14: 32; 10: 28. Dan. 12: 2. Matt. 7: 13, 14. Mark, 16: 16. John, 3: 36; 5: 28. Matt. 25: 46. In these passages, the future states of the righteous and the wicked are presented in strong and pointed contrast. And unless to be just and unjust, righteous and wicked, mean the same thing *in character*; unless to be written and not written in the book of life, to be justified and condemned, mean the same thing *in state*; and unless to perish and be saved, to be rewarded and punished, to come forth to the resurrection of life and the resurrection of damnation, to go away into everlasting life and everlasting punishment, mean the same thing *in future condition*; the inference is unavoidable, that the final

allotments of the righteous and the wicked will be as far asunder as heaven and hell—as unlike as endless joy and endless sorrow.

4. There is another class of texts which assert the doctrine in question, by teaching that there are some who will be *for ever excluded* from the kingdom of heaven. When one said to our Savior, “Lord, are there few that be saved?” (what a question, by the way, to be proposed to a teacher of Universal Salvation, and what an opportunity for our Savior to have taught that doctrine, had he believed it!) “Lord, are there few that be saved?” He gave no intimation that all would be saved, but answered, “Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able.” He then declares that the “door will be shut,” and that “the workers of iniquity,” being excluded, shall seek in vain to enter in. On them, thus shut out from heaven, he pronounces the awful sentence: “Depart from me, all ye workers of iniquity;” and then adds, “there shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.” Luke, 13 : 23—28.

5. There are other texts which teach that some will *never become the subjects of holiness*, and, consequently, will never be saved. “It is impossible to renew them again to repentance.” “There is a sin unto death; I do not say that ye shall pray for it.” “If ye believe not that I am he, ye shall die in your sins.” “For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking-for of judgment and fiery indignation, that shall devour the adversaries.” “And for this cause, God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.” Heb. 6 : 6. 1 John, 5 : 16 ; 8 : 24. Heb. 10 : 26, 27. 2 Thess. 2 : 11, 12.

Let it not be said here, that those who die in their sins will become holy in the future world. This is mere assumption. It has no support in the word of God. On the contrary, the whole tenor of Scripture leads us to conclude, that the present life is the only season of probation. At the winding up of this earthly scene, it will be said, “He that is

unjust, let him be unjust still; and he that is filthy, let him be filthy still." Rev. 22 : 11. The Psalmist asks, in language which implies a strong negation, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave, and thy righteousness in the land of forgetfulness?" Psalm 88 : 10—12. Those, then, who enter eternity in an unholy character, will retain that character for ever; and must, of course, be for ever excluded from heaven; for, "without holiness, no man shall see the Lord." "Except a man be born again, he cannot enter the kingdom of God." Heb. 12 : 14. John, 3 : 3. Whoever, then, hopes to enter heaven without holiness, without a radical change of heart, experienced in the present life, will meet with an awful disappointment. Hence, it is said, when "the wicked die, their expectation shall perish;" "their hope *shall* be like the giving up of the ghost." Prov. 11 : 7. Job, 11 : 20. Indeed, what could wicked men do, if they were admitted into heaven? Enemies of all righteousness, they cannot endure either the doctrines or the duties of religion, as they are inculcated in the Bible. How, then, could they be happy in heaven? They have no meetness of character for that blessed world; no fitness of temper for its spiritual services and holy enjoyments; and, if admitted there, in their present state of mind, it would be to them a joyless and dreary world. Indeed, I have often thought that one principal reason why wicked men expect to go to heaven without present holiness is, that they have no just idea of what heaven is. If they had, they would for ever despair of entering that holy and blissful world, without being born again; and, as this change never takes place but in the present state, they would renounce all hope of salvation, but on the ground of present repentance, and holiness of life.

6. *The death of Christ*, instead of being the ground of salvation to all, will but *aggravate the condemnation of many*. "We are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are a savor of death unto death; and to the other a savor of life unto life." "He that despised Moses' law, died without mercy—of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the

Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" 2 Cor. 2 : 15, 16. Heb. 10 : 28, 29. If he that despised Moses' law died without mercy, what then shall be that "sorer punishment" which is denounced against those who despise the Gospel?

7. The certainty of future punishment is proved by the fact, that God has denounced and executed severe *judgments against those who have denied it*. When our first parents listened to the doctrine, "*Thou shalt not surely die,*" (Gen. 3 : 4) and believed it, what was the consequence? They brought ruin on themselves and their posterity. When Noah declared the destruction of the world by a deluge, what was the end of those unbelievers who disregarded that preacher of righteousness? The deluge came and swept them to destruction. When Lot, warning the inhabitants of Sodom and Gomorrah of their approaching ruin, was regarded by them as one that mocked, what was the end of those who then believed that God was too good to punish the wicked? They were swept from the earth by a storm of fire and brimstone; and, many hundred years afterward, were represented, by Peter and Jude, as examples set forth, "suffering the vengeance of eternal fire." Jude, 7. Our Lord himself teaches the same thing, when he says of those who despise his Gospel, it shall be "more tolerable for Sodom and Gomorrah in the day of judgment, than for them." Mat. 10 : 15. By the prophet Ezekiel, God denounces a dreadful war against those who "with lies make the hearts of the righteous sad, and strengthen the hands of the wicked, that they should not turn from their wicked ways, by promising them life." And to specify no more examples; hear what the Apostle says of those deluded men who deny the threatenings of God, and flatter themselves that no evil shall come upon them, though they live and die in their sins. "When they shall cry peace and safety, sudden destruction shall come upon them, and they shall not escape." 1 Thess. 5 : 3.

Look at the facts that have here been alluded to. Do they exhibit no marks of God's hatred of sin—no evidence of his determination to punish it in all who, heedless of his threatenings, go on still in their trespasses? Can any man,

in his senses, suppose, that the thousands who were destroyed by the vengeance of God, at the deluge, and the overthrow of the cities of the plain, were objects of his love and complacency? Did God send a flood of water, or a tempest of fire, to translate those despisers to heavenly glory, whom his patience could no longer endure on earth? Read over the predictions of our Lord respecting the Jews, whose peace he declared was hidden from their eyes; of whom he said, they should die in their sins, and could not come to the world whither he went; then read the account given of their destruction forty years after his ascension, and say whether these thousands, when thus destroyed by fire, and sword, and famine, sent upon them in wrath from heaven, were ripe for endless glory, and whether these were the means by which God ushered them into the joys of his presence?

Before I close the testimony from Scripture, let me request you to consider, attentively, the case of Judas, who was denominated by our Savior "the son of perdition;" (John, 17: 12.) and who, having betrayed his Lord, was driven by remorse, not by true repentance, as some Universalists affirm, to hang himself, that he "might go to his own place." "Wo unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born." Acts, 1: 25. Mat. 26: 24. How can this be true, if Universalism be not false? If all men are to be saved, it can truly be said of no one of our race, it had been good for him never to have been born; for whatever he may endure for a season, whether in this life or in the life to come, the eternal happiness of heaven will infinitely outweigh it, and render existence to him an infinite blessing. Is Judas in heaven? Will he ever be there, and dwell there for ever? How, then, is he "*lost*?" how, then, had it been *good for him not to have been born*? How would nonexistence be a blessing to him who is to be eternally happy in heaven?

I have thus given you a very summary view of the testimony of God respecting the future punishment of the wicked. In my next I shall consider some of the ways by which Universalists attempt to evade the force of this testimony.

Yours, &c.

LETTER VI.

DEAR SIR—If you have attentively considered the testimony of the Bible which has been laid before you, in proof of the endless punishment of the wicked, you are prepared, I think, for this general reflection: There is no alternative, but either to admit that doctrine, or to reject the authority of the Bible. The Scriptures do so plainly, and in such a variety of ways, assert the future punishment of the wicked, that, if they do at the same time assert the contrary, they must be regarded as a medley of contradiction and absurdity. In this opinion I am confirmed by the fact, already mentioned, that the whole Christian world, for eighteen hundred years, “some very few persons excepted,” have actually been led by the Bible to believe that a part of mankind will be lost. Now, if this sentiment be false, and its opposite, the salvation of all men, be true, the Bible, most unquestionably, ought to be rejected, as an unsafe guide in matters of faith and practice. A book which, in ninety-nine cases out of a hundred, should lead men astray in an article of vital importance to their present and future happiness, ought to be put out of their hands.

Indeed, it may fairly be questioned, whether Universalists, in general, have much respect for the authority of the Bible. Their views as to its divine inspiration are, I believe, usually very lax, and have but little influence in the formation of their creed. They admit the testimony of the Bible when it seems to be in their favor; but find little difficulty in rejecting it when it is against them. Hence, it is a fact, that Deists, so far as they recognize a future state, are for the most part Universalists, and are generally the advocates and supporters of that denomination, when they advocate or support any. And at the present day, Infidels are extensively uniting their forces with Universalists; giving their money to build meeting-houses and support ministers; and in some cases that I have known, they have done this with the frank confession, that they had no belief in divine revelation, but were induced to afford their aid, because they regarded Universalism as, on the whole, nearer the truth than the faith of any other sect of Christians, and as adapted to prepare the way for what they consider best of all, sheer Deism.

I do not deny that Universalists profess to receive the Bible as the word of God. But profession is nothing, where it is contradicted by practice. And any one, who is acquainted with their mode of interpreting the Bible, or with their studied evasions of evidence, or who has noticed how fearlessly they wrest the Scriptures, and put them to the torture, to make them deny their own testimony and speak the language of their creed, must, I think, *at least suspect*, that their professed regard for the Sacred Volume is little else than a subterfuge, to which they resort for the purpose of more successfully directing their poisoned arrows at the vitals of truth and godliness. That I have not said this hastily, or without good reason, you will, I think, be satisfied, when I have laid before you some of the evasions by which the testimony of the Scriptures to the doctrine of future punishment is rejected.

One method of evading that testimony is, by adopting *false principles of interpretation*. By this expedient, all those passages of Scripture in which the words "everlasting," "for ever and ever," are applied to future punishment, are set aside. The principle is this: because the words have, in some instances, a limited meaning, therefore, they have a limited meaning in all instances. If this principle be correct, the word everlasting may have a limited meaning, when applied to God; and even the self-existent Jehovah may cease to exist. So, too, the happiness of the righteous, though declared to be everlasting, may come to an end, and the kingdom of Christ sink into non-existence. In the same manner, Universalists evade the force of those passages in which the word *hell* is used to denote the place of future punishment. Because the *original words*, translated hell, do not *always* mean the place of future punishment, they at once infer that they *never* do. By the same mode of reasoning, it might be proved that there is no place of happiness for the righteous in the future world, for the term heaven is often used to denote only the regions of our atmosphere. Thus the Scriptures speak of the fowls of heaven; the rain of heaven; and of Mount Sinai burning to the midst of heaven.

But modern Universalism goes still further, and affirms, that the words in the Hebrew and Greek Scriptures, translated hell, do in no case denote either the place or the

state of future punishment. Now this is palpably false, as I shall soon show. But suppose it were true; suppose that *sheol* of the Old, and *hades* of the New Testament, mean only the invisible world, or place of departed spirits, will it follow that all men shall be saved? By no means. The doctrine of future punishment rests on other testimony, which is not in the least affected by the supposition now made. If there were not a word said in the Bible respecting the place and manner in which the wicked are to be punished, it would not make it at all the less evident that they are to be punished. God has said, that they are to stand before the judgment-seat, to give account of the deeds done in the body; that they shall receive the reward of their deeds; that they shall go "into everlasting fire"—"into everlasting punishment;" and shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power! 2 Cor. 5: 10. Matt. 25: 41, 46. 2 Thess. 1: 9. He who has denounced these threatenings against the wicked, will be at no loss to find a place for the execution of them.

But the Universalist asserts what is not true, when he says, that the original words translated hell mean only the invisible world, and never denote a place of future punishment. For proof, let me request you to turn to the Gospel of Luke, 16: 23. "And in hell"—in *hades*—"he lifted up his eyes, being in torment." Does *hades* in this passage mean only the place of departed spirits? Does it not denote a place of torment, into which the rich man was conveyed after death, and where he received the due reward of his deeds? And has not *sheol* the same meaning in Psalm 9: 17, where it is said: "The wicked shall be turned into hell, (*sheol*) and all the nations that forget God?" If the word here mean only the grave, or the place of departed spirits, what is threatened against the wicked who forget God, more than what is endured by the righteous who love and obey him? Both alike die and go into the world of spirits; and if this is all that is meant by the denunciation, I can see no propriety or justice in it. I might cite many other passages in which the terms in question plainly designate the place of future punishment. But my limits will not allow me to be more particular. Nor is it necessary. It is enough to show that the Universalist as-

serts what is false, when he says, that the terms translated hell, do, in *no case*, denote either the place or the manner of future punishment.

In regard to the meaning of the terms *sheol* and *hades*, I would suggest the following remarks, as the result of a somewhat careful examination of the subject. *Sheol* of the Old Testament, and *hades* of the New, are terms of the same import, and are commonly used as a general designation of the invisible world, or place of departed spirits. This place was regarded by all the nations of antiquity, but especially by the Greeks and Romans, as divided into two parts; into one or the other of which, all men entered at death, and were there rewarded or punished, according as they were righteous or wicked, good or bad, in this life. They did not suppose, that in this invisible state departed souls were inactive, nor that they were all happy; but that they existed in a state of conscious activity in the separate mansions of *hades*, and were happy or miserable according to their respective characters.

Hades, then, though a general designation of the world of spirits, actually carries in it the idea of future rewards and punishments. *Sheol*, I have said, is a term of the same import. It is always rendered in the Septuagint by the word *hades*, and is admitted by the best critics to have the same meaning. What then is the conclusion? Why, that *sheol* and *hades* denote that unseen world into which men enter at death; a world divided into two parts, one of which is the residence of the righteous, who are in a state of happiness; and the other the abode of the wicked, who are in a state of punishment. So the word *hades* was always understood by the ancient Greeks; and so, no doubt, the word *sheol* was always understood by the ancient Jews, and the writers of the Old Testament. How false then is the assertion of the Universalist, that the original words rendered hell, have no reference to a place of future punishment! Does he not know that he contradicts the opinion of all antiquity, and, what is more, contradicts the plain language of the Bible? What can he say respecting the passage in the Psalm already alluded to; and especially respecting that in Luke, in which our Savior expressly mentions *hades* as a *place of torment*?

But there is another term used to denote future punish-

ment, much more definite than the two just considered. I refer to *Gehenna*. This word, I know, has been frittered away by Universalists, to mean only a valley in the vicinity of Jerusalem. But how was it used by our Savior; and how was it understood by the Jews who heard his discourses? I answer, with no fear of contradiction from any intelligent student of the Bible, that the Savior always used this term to denote the place of future punishment; and that it was uniformly understood in this sense by the Jews of his time. It is a word peculiar to the Jews, and was employed by them some time before the coming of Christ, to denote that part of *sheol* which was the habitation of the wicked after death. This is proved by the fact of its familiar use in the New Testament; and by the fact of its being found in the Apocryphal books, and Jewish Targums, some of which were written before the time of our Savior. These Targums were translations and interpretations of the Scriptures. Three of these Targums, in remarking upon various passages of the Old Testament, use the word *Gehenna*, and expressly explain it to mean the place of future punishment for the wicked.* If then our Savior did not use this word in a totally different sense from that in which it was used by the persons whom he addressed, he must have employed it to denote the place of future punishment. And that he did thus use it, must be evident to any one who considers the passages in which the word occurs. Take a single example.

“Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell,” (*Gehenna*.) Matt. 10: 28. Does hell, in this passage, mean only the valley of Hinnom, a place near Jerusalem, rendered odious by its having been a scene of cruelty and pollution, and in which worms were found, and a fire was kept up to consume the carcasses and offals of various kinds that were thrown into it? The body, it is granted, might be destroyed in this place; but our Savior speaks of the *soul* being destroyed in *Gehenna*. Does it not then designate a place far more terrible than the valley of Hinnom? The worms in this valley died, and the fire was often quenched; and while it burned, it consumed nothing more than the body.

*. See Empie's Remarks on Universalism.

But the *Gehenna* with which sinners are threatened, is a flame that seizes the *soul*, and is never quenched. Of this place of endless wrath, the valley of Hinnom, with its past idolatries and cruelties, with its blood and pollution, with its devouring worms and consuming fires, was, no doubt, the most striking image that could be suggested to the mind of a Jew. And hence it was, that, in process of time, the name of the valley came to be used as the fittest and most terrific emblem of the world of punishment. But to infer that, because the term thus applied has an allusion to the valley of Hinnom, there is therefore no hell, is extremely weak. We might as well infer that there is no heaven, because the term paradise, as used by our Savior in his address to the dying thief, has an allusion to the garden of Eden; or that we have no Wednesday or Thursday, because these terms are employed to designate the days devoted by our Saxon ancestors to the worship of their idols, Thor and Woden.

Another evasion to which Universalists resort is, that *not sinners, but their sins* are to be destroyed in the future world. By this expedient, all those passages are set aside which speak of the wicked as being consumed, cast away, and destroyed. According to some Universalists, such passages mean only that the vices and bad dispositions of the wicked will be destroyed, while the wicked themselves will enter the kingdom of heaven. And they gravely tell us, that by the goats placed on the left hand of the Judge, and by him doomed to everlasting punishment, we are to understand *the crimes* of sinners, and not sinners themselves. This wretched perversion of language is too palpably absurd to need refutation. When our courts of justice acquire the skill of punishing theft, and perjury, and murder, in the abstract, whilst the persons guilty of these crimes go free, it may perhaps be explained how the sins of the wicked at the last day shall be sent away into everlasting punishment, while sinners themselves shall be received into heaven.

Another evasion is, that all the punishment that sin deserves, or that is threatened in the Bible, is *endured in the present life*. By this expedient, all those passages which denounce destruction and woe to the wicked in a future state are set aside, as denoting only the evils which they

endure in this world. But can any man in his senses admit such an opinion? Does the curse of the law, the wrath of God, the worm that never dies, and the fire that is never quenched, the weeping, and the wailing, and the gnashing of teeth, described in the Bible as the portion of the wicked, mean only the calamities which they endure in this life? Are the threatenings of Jehovah, and the solemnities of the judgment day, and the terrors of hell, to be frittered down to denote only the pains and sorrows which attend men in this world? If it be so, as some pretend, that sin is punished only in the present life, then how absurd to talk of salvation; of being saved by the mercy and grace of Christ! A criminal who has suffered the full penalty of the law, or all that his crimes deserve, is not to be told that his liberation is an act of grace. He has a right to demand his liberty as an act of justice. In like manner, if men receive the due punishment of their sins in this life, they can claim exemption from future punishment as a right; and in this case, instead of all being saved by Christ, none are saved by him. All are discharged on the ground of justice, and the whole system of grace, revealed in the Bible, sinks into a mere farce.

In my next, I shall mention some other evasions, and examine some of the texts on which Universalism relies for support.

Yours, &c.

LETTER VII.

DEAR SIR—It would be an endless task, as it would be a useless one, to notice all the evasions by which Universalists attempt to set aside the doctrine of future punishment. I shall therefore specify but two more; and then pass to consider some of the principal proof-texts which they adduce in support of their system.

It is alleged by some, that there is a *future state of probation*, and that future punishment is *only disciplinary*. By this evasion, all those texts which threaten the wicked with everlasting punishment, are explained to mean only the chastisements of a father, inflicted on disobedient children for their good. This evasion, however, cannot be charged upon the great body of the Universalists of the present day. By far the greater part of them, it is believed, deny all pun-

ishment in the future world, and suppose that every man receives the due reward of his offences in the present life. But as the doctrine of a future disciplinary probation may still be held by some few of the more sober and decent among them, it may be well to bestow a moment's attention upon it.

The doctrine in question, then, is, in the first place, *a mere assumption*. I am not aware that there is a single text in the Bible which even intimates that the future punishment of the wicked is designed for their good, or that their state is ever to change after the judgment day. The last information that the Bible gives of them is: "These shall go away into everlasting punishment." Matt. 25: 46. It leaves them in hell; and is entirely silent as to their being purified in that place of wo, and fitted for heaven.

2. This doctrine, as we have seen, is contradictory to the express testimony of the Scriptures. The punishment of the wicked is declared to be everlasting; and is described in such terms as preclude the possibility of its being designed for the good of those who endure it. They are said to endure "the wrath," "the vengeance," "the fiery indignation," "the fierceness of the wrath of Almighty God," "judgment without mercy," and all the threatenings of the divine law, with no mixture of good. Col. 3: 6; Jude, 7; Heb. 10: 27; Rev. 19: 15; James, 2: 13, &c. Does this language express fatherly chastisement, or sufferings designed only for the salvation of offenders?

3. According to the opinion now under consideration, those who endure temporary punishment in the future world, but are afterward restored to happiness, endure the whole penalty of the law, or are punished strictly according to their deserts. Of course, they never experience salvation. *They are not saved by grace*, nor is their deliverance from punishment, in any sense, to be ascribed to Christ. Grace or mercy has no part in their restoration to divine favor. They will enter heaven without being under any obligation to God for pardoning them, or to the Lord Jesus Christ for redeeming them. How utterly inconsistent this is with the whole tenor of Scripture, I need not inform you.

4. If the sufferings of the wicked are only a necessary and salutary discipline, designed to produce their reforma-

tion and promote their ultimate happiness, then they are *not to be regarded, in any proper sense, as punishment*. A man who takes medicine, or submits to the amputation of a limb, to restore health, or save life, is not punished. Punishment is the infliction of positive evil; it is subjecting the guilty to sufferings which, *all things considered*, are an evil *to them*. If then the wicked in the future world suffer only for their good, they are not punished. While enduring the torments of hell, they will have occasion for submission and thankfulness; for what they endure is only the chastisement of a kind Father, who is preparing them, by this *necessary discipline*, for the purity and happiness of heaven. But is hell indeed a world of mercy? Does God there display his grace, and cause all things to work together for good, not to them who love him, but to them who hate him? Let the Bible, let common sense decide.

The last evasion I shall notice is, to suppose that the *judgment day is already passed*; or that every man is judged and punished in the present life. By this expedient all those passages are explained away which speak of a future judgment, of all men standing before the judgment-seat of Christ, and of Christ coming in the glory of his Father, with his mighty angels, to judge the world.

The principle is this: A few texts are found, in which the coming of Christ is spoken of with reference to some special manifestation of his power and glory in the present world; and forthwith, the position is assumed as demonstrably true, that, whenever his coming is mentioned in the Scriptures, it must have the same limitation, and relate only to the scenes of this life. But when, let me ask, have scenes been witnessed on earth, that correspond with the awful descriptions which the Bible gives of the *final judgment*? Has the Lord Jesus “descended from heaven, with the voice of the Archangel, and the trump of God?” have the “dead been raised?” have “every man,” “the world,” “all nations,” “the quick and the dead,” “the dead, small and great,” stood before God? Has he, the Judge of all, “separated them one from another, as a shepherd divideth the sheep from the goats,” setting “the sheep on his right hand, and the goats on his left?” Has he pronounced sentence upon them according to their respective characters, saying to those on his right hand, “Come, ye blessed of

my Father, inherit the kingdom prepared for you from the foundation of the world;" and to those on his left, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?" Has this sentence actually been executed? Have the "wicked gone away into everlasting punishment, and the righteous into life eternal?" Are the one now suffering "everlasting destruction from the presence of the Lord, and the glory of his power;" and the other "shining forth in the kingdom of their Father?" 1 Thess. 4: 16; Rev. 20: 12; Matt. 25: 31—46; 2 Thess. 1: 9; Matt. 13: 43, &c. These are the scenes which mark the second coming of Christ—his coming to judge the world; and the man who can believe that they have already occurred, or that they are now occurring on earth, is not to be reasoned with.

I am aware that modern Universalists refer all that is said in the 25th chapter of Matthew, respecting the final judgment, to the destruction of Jerusalem. But any one who knows the history of their treatment of this chapter, can have no doubt, that their present interpretation of it is only a shift to avoid the awful truths it flashes upon a guilty conscience. First, they would have it, that by the goats we are to understand the devils; next, the sins of mankind; last of all, neither; but the Jews—yes, the poor Jews are the goats, who, eighteen hundred years ago, were sent into everlasting fire, and have ever since been suffering there with the devil and his angels, who, by the way, according to Universalists, are mere *personifications, nonentities, nothing*. Well, all this is about as wise, as when they tell us that the rich man stands for the Aaronic High Priest, and the pious beggar for the Gentiles; or that Judas' hanging himself, means only that he died by excess of pious grief; and his going to his own place, signifies only that he went to one of the twelve thrones on which the Apostles were to sit, to judge the twelve tribes of Israel.

But let the word of God speak, and such nonsense be still. What was there in the destruction of Jerusalem, that corresponded with the scenes described in the 25th chapter of Matthew? Did the Son of man then "come in his glory and all the holy angels with him?" Did he then "sit upon the throne of his glory," and "gather before him *all nations*?" Did he "separate them one from another

ther;" did he go into a judicial examination of their characters; awarding to the righteous everlasting life, and sending the wicked into everlasting punishment? I repeat it; the man who can interpret all this as referring only to the destruction of Jerusalem by the Roman army, is not to be reasoned with. He must be left to that "strong delusion," which loves darkness rather than light, and is more ready to "believe a lie" than the truth.

I shall close this part of my subject, with requesting your particular attention to two passages of Scripture, which appear to me to establish the *fact* and the *time* of a general judgment, beyond the possibility of doubt. "It is appointed unto men once to die, and *after this* the judgment." "The hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Heb. 9: 27; John, 5: 28. These passages are plain and decisive; and though I might pity and pray for the man who, after having read them, should deny a future judgment, I should not attempt to convince him. If he believe not God, he would not be convinced by man.

I shall now very briefly notice *some of the leading texts on which Universalism relies for support*. Time will not allow me to go into a minute examination of these texts. I choose rather to *classify* them; and, by presenting the true principle of interpretation, enable you to decide for yourself what is the proper meaning of particular passages.

Much reliance is placed by Universalists on that class of texts in which Christ is said to have "tasted death for every man;" to have "died for all;" to have "given himself a ransom for all;" to be "the propitiation for the sins of the whole world;" and to be "the Lamb of God that taketh away the sin of the world." Heb. 2: 9; 2 Cor. 5: 15; 1 Tim. 2: 6; 1 John, 2: 2; John, 1: 29. But do these passages assert that Christ *will save all men*? Plainly not; nor do they imply this. All they assert is, that, by his sufferings and death, Christ has made atonement for sin, and thereby opened a way in which all men *may be saved*. But the fact, that a way has been opened in which *all may be saved*, is no proof that *all will be saved*. "A way opened for salvation is one thing, and walking in that way is to-

tally another." The invitation to the marriage-feast did not avail those who refused to comply with the invitation. Nor will the offer of pardon freely made to sinners, through the atonement of Christ, avail them any thing without a cordial acceptance of the offer. The atonement, though *sufficient* for all, does not, in itself, secure the salvation of any. Its benefits are offered on certain *conditions*; and never become ours, but by a personal compliance with those conditions. This is a circumstance which Universalists seem entirely to overlook. They hear that Christ "died for all;" that the offers of mercy are made to all; and forthwith they conclude that all will be saved. But they forget that these offers are made conditionally. They forget the Scriptures which say—except ye repent, ye shall all perish; he that believeth not shall be damned. Luke, 13: 3; Mark, 16: 16. Notwithstanding that Christ died for the redemption of mankind, the Bible tells us of those who "deny the Lord that *bought them*, and bring upon themselves swift destruction," and are condemned by the very fact that light has come into the world. 2 Peter, 2: 1; John, 3: 19.

There is another class of texts, in which it is said, God "has no pleasure in the death of the wicked;" is "not willing that any should perish, but that all should come to repentance;" "who will have all men to be saved." Ezek. 33: 11; 2 Peter, 3: 9; 1 Tim. 2: 4.

But I ask, is it here declared, that all men *will be saved*? Plainly not. These and similar passages simply express the general benevolence of God, or his readiness to pardon and save all penitent and returning sinners; but do not decide that any of our race *will be saved*. The argument, which Universalists derive from the above passages, stands thus: "Whatever God wills, will come to pass. God wills the salvation of all men; therefore, this will come to pass." But let us try this argument a little.

God says I have no pleasure in the death of him that dieth; yet he dies. Jehovah, it is said, hath no pleasure in iniquity; yet iniquity exists. God now commands all men every where to repent; and it is declared to be his will that all should come to repentance, and the knowledge of the truth. But shall we thence infer, that *there are no impenitent* men who are *ignorant* of the truth? We see then, that many things do in fact take place, which, in

some sense, are contrary to the will of God ; consequently, his having no pleasure in the death of the wicked, is no evidence that they will not die ; nor is his willingness that all men should be saved, any evidence that all will be saved. The truth is, as Dr. Edwards well remarks, God wills the salvation of all men in the same sense that he wills the immediate repentance and sanctification of all men, or as he wills them to be as perfect in this life as their heavenly Father is perfect. So that God's willing that all men should be saved, no more proves that all men will be saved, than his willing all men should immediately repent, or than his willing that all men should be perfect in this world, proves that all men are in fact now penitent and perfect.

Again it is said : he is " the Savior of all men." But here only a part of the text is quoted. He is " the Savior of all men, *specially of them that believe.*" 1 Tim. 4 : 10. The meaning is, Christ is offered as the Savior of all—all classes of men, Gentiles as well as Jews ; but he is *actually* the Savior of those only who believe and obey his Gospel. This passage is of the same import with that in John, 3 : 16. " God so loved *the world*, that he gave his only begotten Son," not that all men, unconditionally, might be saved by him, but " that *whosoever believeth in him* should not perish, but have everlasting life."

It is said again : " As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15 : 22. But the whole context shows, that the Apostle in this passage is speaking of the resurrection of the body, and has no reference to the future condition either of the righteous or the wicked. His meaning is, that, as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection. It has been supposed by some, that the resurrection here spoken of refers solely to Christians ; but if it includes all mankind, will it follow that all men will be saved ? Let the words of Christ decide. " The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John, 5 : 28, 29.

Another passage pressed into the service of Universalism is this : " Whom (Christ) the heavens must receive until

the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." Acts, 3 : 21. But the restitution here spoken of, does not mean the restoration of all men to holiness and happiness ; but simply the *completion, accomplishment, fulfilment*, (so the word is rendered by the best Greek scholars,) of all that God has predicted by his prophets respecting the kingdom and glory of Messiah. The passage does not say a word respecting the salvation of all, or of any of mankind. It only asserts the completion of all the predictions contained in the ancient prophecies. But whether the restoration of all men to divine favor is one of those predictions, remains to be proved.

"Behold, the righteous shall be recompensed in the earth ; much more the wicked and the sinner." Prov. 11 : 31. This passage is adduced to prove, that sinners receive in the present world a full punishment for their sins. But if the text proves this, it equally proves that the righteous receive their full recompense in this world ; and so no happiness is reserved for them in the world to come. Besides, the interpretation given to this passage by Universalists, is not only contrary to plain facts and the whole tenor of the word of God, but entirely sets aside the grace of the Gospel. For what grace is there in saving sinners from a punishment which they do not deserve, or which they here endure to the full extent of their deserts ? There is no need of a Savior, and no room for the exercise of mercy, if every sinner is recompensed on earth for his sins. The obvious meaning of the text is, that, in the course of divine Providence, the righteous man shall receive some special tokens of divine favor ; and much more will the wicked and the sinner be visited, even here, more or less, with divine judgments, by which a holy God testifies his displeasure against their evil ways.

Another text adduced, is Rom. 5 : 18 : "As by the offence of one, judgment came upon all men to condemnation ; even so, by the righteousness of one, the free gift came upon all men unto justification of life." Upon this passage I remark,

1. The whole chapter in which it is found is confessedly intricate, and not easy to be understood ; and you will not,

I trust, be so rash as to risk your eternal destiny on the correctness of a doubtful interpretation.

2. We must suppose the Apostle is always consistent with himself; but if we allow this passage to mean Universal Salvation, it contradicts a multitude of other passages in his writings, which are *plainly* against that doctrine.

3. There is no evidence that he is on the subject of the number of the saved. The abounding grace of which he speaks, refers to the number of sins forgiven—not of sinners saved; unless you fall into the absurdity of supposing, that more are saved in Christ than were lost in Adam.

4. The whole context clearly shows, that the Apostle is reasoning against a common error of his day, viz. that the benefits of Christ's mediation were to be restricted to the Jews, and not extended at all to the Gentiles. To disprove this, he runs a sort of parallel between Adam and Christ; and argues, that, as in consequence of the first transgression all have fallen into a state of sin and condemnation, so the provisions of mercy through Christ extend to all—to all classes of men, whether Gentiles or Jews. I have not room to go into a more particular analysis of the passage; but can only give you the principle, which will direct you in interpreting it consistently with the context, with the argument, with the other writings of Paul, and the general tenor of the Scriptures. Follow this principle, and you cannot, I am sure, infer Universalism from this, or any other passage of the Bible.

Another text which Universalists are very fond of quoting in support of their system, is 1 Peter, 3: 19, 20: "By which also he went and preached to the spirits in prison," &c. The inference is, that all those, to whom Christ is said thus to have preached, were saved. But how do they know this? There are multitudes on earth to whom Christ is preached, who do not repent, but live and die in their sins; and on supposition that Christ actually did go and preach to the spirits in prison, what evidence is there, that they did not treat his message in the same manner as wicked men treat it on earth? But in truth the passage, rightly understood, is directly against Universalism. The obvious meaning of it is this: Christ, by the same spirit that made him alive, preached, through the instrumentality of Noah, to those antediluvians who were disobedient, when the

patience of God waited for their reformation, while the ark was building, but who were spirits in prison when the Apostle wrote, detained, like the fallen angels, "unto the judgment of the great day."

Another class of texts which are thought to favor Universalism, consists of such as speak of Christ as "reigning until he hath put all enemies under his feet;" of "all things" becoming "reconciled to God;" and of "all things in heaven, on earth, and under the earth, bowing at the name of Jesus." 1 Cor. 15 : 25 ; Col. 1 : 20 ; Phil. 2 : 10. These, and such like passages, are obviously in the highest degree figurative, and are to be understood with such limitations as are necessarily suggested by the nature of the subject, and other plain declarations of Scripture. The most that a fair interpretation of the texts in question can be made to prove, is, the exaltation of Christ as head over all things, and the subjection of all things to his control. But to suppose that this implies a *voluntary* and *cordial* subjection of men to Christ, and a consequent restoration to his favor, is mere assumption. Doubtless, the Lord Jesus will reign till he has put all enemies under his feet. But does this mean that he will save all his enemies ? One would think, that to be placed under the feet, denotes the condition, not of friends, or cordially reconciled subjects, but of vanquished enemies and rebels. It is certainly an indication of any thing rather than of redeeming love.

One other class of texts I must just notice, such as the following : "All the ends of the earth shall remember and turn unto the Lord ; and all the kindreds of the nations shall come and worship before him." "All nations whom he hath made shall come and worship before him, and glorify his name." Psalm, 22 : 27 ; 86 : 9. But texts of this description, it is obvious at first view, have not the remotest reference to the subject. They are simply predictions of the universal spread of the Gospel, and of the blessedness of that period when the earth shall be full of the knowledge and glory of God. Then, indeed, shall the ends of the earth turn unto the Lord, and all the kindreds of the earth shall come and worship before him. But does this prove the future salvation of those who never turn unto the Lord, but live and die in their sins ? Strange infatuation, to infer from texts which predict the Millennium, or the glories of the

latter days of the church, when all shall turn unto the Lord, that all will be saved, whether they turn unto the Lord or not!

The passages, which I have thus cursorily noticed, are the strongest, I believe, that are to be found in the Bible in favor of Universalism. Whether they are sufficient to set aside the multitude of plain and positive texts which have been adduced against this system, I leave you to decide. One thing is plain: there is not a single passage in the Bible which *denies* the future punishment of the wicked, and not one which *directly asserts* that all men will be saved. The doctrine of Universal Salvation is derived, not from plain and direct declarations of Scripture, as is its opposite; but from far-fetched inferences and strained explanations; from perverting the language of the Bible, and wresting from it a meaning which it was never designed to teach. In my next, I shall consider some of the modes of reasoning adopted by Universalists, and also the practical consequences of their system. Yours, &c.

LETTER VIII.

DEAR SIR—In pursuing the subject before us, I have felt no small embarrassment from the fact, that Universalists possess no *uniform character*. They are Restorationists, Destructionists, strict Universalists, or Fatalists, as will best serve their purpose, which is, *at any rate*, to get rid of the doctrine of endless punishment. And the methods by which they defend their various systems, are as various and contradictory as the systems themselves. Some rely upon the atonement of Christ, as securing the salvation of all men. Others, denying the atonement, rely upon the goodness of God. Others, asserting that all men are punished in this life according to their deserts, seem to rely on the justice of God. Others again, build their hope of future happiness on the ground of fatalism: rather than admit the future punishment of sin, they deny the evil, or ill desert of sin. "All things," they say, "happen by irresistible necessity; and, therefore, those actions denominated sins are really worthy of no punishment; and of course all men will be happy."

Now, to follow these errorists through all their shifts and windings, is a task I shall not attempt. It would be as unprofitable as it would be tedious. I shall only notice some of their more plausible and popular arguments, and if these can be shown to be unsound, you will not, I trust, place much reliance upon those that are more subtle and evanescent.

1. No argument is more frequently urged by Universalists, or relied upon with greater confidence, than that derived from *the goodness of God*. They assert, that the doctrine of future punishment is totally inconsistent with this attribute of the Deity. It is admitted on all hands, that God is a Being of infinite goodness. But what does this prove? That no evil, natural or moral, can exist under the government of God; that all the subjects of his empire must be holy and happy? Look at facts. Has not sin existed on earth for six thousand years; and multiplied sorrow, and pain, and death, to an almost inconceivable extent? Is all this consistent with the goodness of God? No Universalist, I suppose, will deny that it is. How then does he know that misery in the future world is not consistent with the same goodness? Guilty men, in the present life, often endure a great amount of suffering: why then may they not endure the same in the life to come? Is it said that temporal misery may be so overruled as to promote the good of God's creation on the whole? And why may not eternal misery? All that the goodness of God demands is, that he govern in such a manner as will secure the greatest amount of good in the universe. That great temporal sufferings are consistent with this, is proved by facts; and who but God is competent to decide that eternal sufferings are not?

Is it said that such sufferings, inflicted as a punishment for sin, are *unjust*? I ask again, who among the sons of men is qualified to decide this matter? Does any one know enough of God and his government to determine what laws he ought to enact, and what sanctions append to them? Can you see any injustice in God's leaving creatures, who have voluntarily rebelled against him, to continue in sin for ever; and if they continue to sin for ever, may not God justly punish them for ever? * After all, I desire to feel, and

* Sinners will deserve to be punished as long as they continue to sin. "If they sin during the whole of life, they will be exposed to suf

to have you feel, that the only legitimate source of evidence on this subject is the word of God. Human reason is wholly incompetent to judge in the high concerns of God's government. Our only business on subjects of this kind, is to hear what God says. And if we find it difficult to comprehend the reasons of his conduct, we should realize that the thoughts and ways of Jehovah are infinitely above those of short-sighted mortals. The fact and the duration of future punishment are purely matters of revelation. God has spoken explicitly respecting them; and it is our concern, under a deep conviction of our own incapacity to decide questions of this kind, to hear and believe what God has said. I will dismiss this topic with proposing a single question, which, before you embark for eternity in the ark of Universalism, I hope you will very seriously consider: Does the goodness of God any more prove the *future* holiness and happiness of all men, than it proves their *present* holiness and happiness?

2. With a view to disprove the doctrine of future punishment, Universalists are very fond of *appealing to the sympathies of our nature, especially to parental feelings*. "What man," it is asked, "of common sensibility, could endure to see a fellow-man tormented in the fire, or on the rack, for one year, or one month? What parent could take his own child and cast him into a glowing oven—or confine him in a gloomy dungeon for life? But has not God as much goodness as man; or as much kindness as an earthly parent? How then can it be supposed that he will cast any of his children into the lake of fire, and confine them there for ever?" This is a very favorite argument with Universalists, and one which, with young and unthinking minds, they use with very great effect. But in reply, it may be asked, what parent would drown his children in the water, or consume them in the fire? What parent would break their bones, or mangle their flesh, or send upon them sickness, and pain, and death? And yet God, the great Parent

ferings during life; if for a thousand years after death, they will deserve to suffer during that time; if eternally, their punishment will have no end." To disprove the justice of future endless punishment then, it must be shown, either that sinners will cease to sin, or that God is under obligation to reclaim to obedience beings who are voluntarily engaged in rebellion against him.

of men, brings all these things upon them in the course of his providence. Has he then less kindness and love than earthly parents? This would certainly follow, according to the reasonings of Universalists.

Noah, on this principle, would not have expected the deluge, though warned by God of its approach, and commanded to prepare for it. He would have said, "Are not all these human beings the children of God—the objects of his care and love; and can it be imagined that he intends to destroy them? Who, of all these parents, would indulge so severe and cruel a design; and is not God, the Parent of all, kinder than they?" So Noah would have reasoned had he been a Universalist; and so, doubtless, the antediluvians did reason, when warned, by that preacher of righteousness, of the threatened judgment. But they believed him not, and so were destroyed by the flood.

Reasoning on this principle, Lot would not have believed the message of the angels, sent to announce the destruction of Sodom and the cities of the plain. "Is not God," he would have said, "the parent of all these inhabitants of Sodom; and is it possible that he should destroy them by fire enraged with brimstone? What parent would be so cruel as to do this? True, these celestial messengers have declared it to be the purpose of God to destroy this place with fire from heaven. But their language cannot be understood in its literal import. It must have a figurative meaning, and denote only some merciful chastisement, some discipline of a kind parent, by which the good of these his erring children is to be promoted." So Lot would have reasoned had he been a Universalist; and so did reason the inhabitants of Sodom. But the fire descended, notwithstanding, and destroyed them all.

You see then how absurd is the argument for Universalism, derived from the sympathies of our nature. And yet it is one of the most popular, and with many, one of the most convincing arguments employed in support of that system.

3. It is said that men *receive in this world all the punishment they deserve*, and therefore cannot be justly punished in the world to come. On this point, I would here briefly invite your attention to the three following considerations:

(1.) It is *contrary to Scripture*. The general course of

Providence is accurately described in the words of our Savior: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Solomon affirms, that, as a general rule, God treats the righteous and the wicked alike in this life. "All things," he says, "come alike to all; there is one event to the righteous and to the wicked." "There is a vanity done upon the earth; that there be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous." The Psalmist speaks of the wicked in his day, as being prosperous, as having "no bands in their death;" as "not being plagued like other men," and as "having more than heart could wish." And Jeremiah asks, "Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?" Matt. 5: 45; Eccl. 9: 2; 8: 14; Ps. 73: 4, 5, 7; Jer. 12: 1.

(2.) To say that wicked men are punished in the present life is *false in fact*. This is proved by every man's observation. Admit, if you please, that the grosser sensualities and crimes are usually followed by something like a speedy retribution; what punishment, let me ask, do they endure, who forget and contemn God; who are unjust, cruel, avaricious, proud, oppressive, tyrannical? Do you say, remorse of conscience? Some men have no conscience; or if they have, it is "seared as with a hot iron," so as to be "past feeling." What conscience has a West-Indian pirate, or an Algerine corsair? or what remorse do they feel in perpetrating their murders and villanies? Not half so much as a tender-hearted Christian feels for neglecting secret or family prayer; or for indulging a worldly, unwatchful spirit, for a single day. The truth is, the more wicked a man is, and the longer he lives in sin, the less he suffers from remorse of conscience; so that, if this be the appointed punishment of sin, the most desperately wicked often feel the least of it. But,

(3.) If men are punished in the present life according to their deserts, then *Universalism is false*. This asserts that all men are *saved*. Saved from what? From nothing, if they endure the full penalty of the law. It is absurd to talk of men as experiencing salvation, after they have received all the punishment due for their offences, and have thereby

fully satisfied the demands of divine justice. *Full punishment* and *free salvation* are totally inconsistent with each other. Which then will the Universalist assert? If he says that all are now punished according to their deserts, then none are saved. If he says all are freely saved, then none are punished as they deserve; and if not punished in this life, they may justly be in the life to come.

I am aware of the quibble of Universalists respecting the meaning of the term *salvation*. They would have us understand, that *salvation* means only deliverance from the *power*, not from the curse of sin. According to them, there is no forgiveness with God. Every man who sins, is 'punished to the full extent of his guilt.' And if he is saved, it is not from the penalty of the law, 'which takes its course with every offender,' but from the dominion of a sinful temper, or a depraved heart. But what says the Bible? Does that explain *salvation* to mean, *simply*, deliverance from the power of sin? Is all that it says of justification, of forgiveness, of pardon, of remission of sin, without meaning? Do the Scriptures, after all that has been said and sung on the heavenly theme, give us no idea of a pardoning, forgiving, justifying God? I forbear to give a formal definition of these terms. I feel that it would be insulting your understanding. Their true meaning is understood by every child who is capable of reading his Bible. Forgiveness is remission of penalty; pardon is deliverance from the due punishment of sin; and to explain these terms, as do the Universalists, to denote only freedom from the power of sin, furnishes a notable example of the facility with which they wrest Scripture, and pervert the plainest words of the language.

4. Again, it is said, "The proper meaning of the term Gospel, is glad tidings; and it is glad tidings *to all* men. But if only a part are to enjoy its benefits, how is it glad tidings to all? It can certainly be no favor, no matter of joy, to them that are lost." In reply, I would ask, is it necessary, to impart value to a favor freely offered, that it be actually accepted? Did the man in the parable, who made a splendid feast and bade many, manifest no kindness to those who rejected his invitation? Suppose a hundred criminals under sentence of death, and waiting in prison the day of execution; would it be no favor to them,

if the chief magistrate should order the doors of their prison to be set open, and a full pardon to be offered them on condition of their confessing their guilt and promising amendment, unless *all* should accept his offer? Would not the tender of deliverance be in itself glad tidings, even should they all reject the proffered mercy, and die in their prison? The invitations of the Gospel are free, made sincerely to all; and all, who will, may accept them; and this is all that is necessary to render the Gospel glad tidings. Whether its overtures of mercy are accepted or rejected, does not in the least affect the nature and design of the Gospel.

The arguments which I have thus briefly noticed are, I believe, the most plausible that are adduced by Universalists in support of their system. Whether they have any real weight in them, I leave you to decide.

I will now just glance at some of the CONSEQUENCES of their doctrine.

1. It *denies the mercy of God*, and sinks the grace of the Gospel into an empty parade of high sounding words. It is asserted by Universalists, that the "wicked receive a punishment *proportioned* to their crimes;" "that all the hell there is, is inevitably certain to the wicked:" "their portion in the lake of fire and brimstone," "in the sorrows of death and pains of hell, is, and ever will be, in *exact ratio to the measure and magnitude of sin*." And yet these are the men who are always declaiming about the mercy of God, and the goodness of God; and who claim to be the only sect of Christians who entertain high and worthy views of the love and compassion of God. But what does this language mean, when explained on their own principles? Why that the Gospel reveals no pardon for sinners; that Christ redeems no sinner from the curse of the law, its full penalty being inflicted upon every transgressor; that God is an inexorable Judge, punishing every offender in "exact proportion to his crimes," and extending remission of sins to no one of the fallen children of men. Is this the Gospel which Universalists call glad tidings; the Savior who, they allege, brings salvation to all men; the God whom they represent as love—all love and mercy, with no mixture of wrath or vengeance?

2. Universalism represents God as often *treating wicked men far better than he does the righteous*. The wicked, it is

said, do "not live out half their days." They die then in the midst of their pilgrimage, and are taken directly to heaven; whilst the righteous are left to linger out, in this vale of tears, the full term of their earthly being, and arrive late at the kingdom of heaven. On this principle, how much more highly favored were the antediluvians than Noah! The flood was a blessing to *them*, sweeping them, as it did, immediately to heaven; but a judgment to *him*, confined as he was in the ark, and obliged to dwell here below some hundred years, before he was permitted to join his companions in the world of glory. Lot, too, would have fared far better than he did, had he been as wicked as the Sodomites; for then, instead of enduring the many vexations and disappointments which came upon him in his advanced age, he would have been consumed with *them* in "*the fire of love*," and conveyed at once to the mansions of bliss! How unfortunate was it for Moses, that he belonged to the people of God, rather than to the Egyptians! Had he been one of them, and not a servant of the Most High, he would have escaped all the labors and hardships of a forty years' journey in the wilderness, and have passed with those heathen idolaters, through the waves of the Red Sea, to the regions of unclouded light and glory. And, not to mention other cases, how much happier was Judas than the other Apostles! He, for traitorously selling his Lord, was freed from all the trials and sufferings incident to the Apostleship; and, after a momentary struggle in hanging himself, went directly to heaven, and received there a crown of glory; whilst the disciples, who were faithful to their Lord, groaned here below, being burdened, and were not received into heaven till after a life of toil, and persecution, and suffering. Do you say all this is most foolish and absurd? I grant it is so; but it is only the folly and absurdity of Universalism.

3. Universalism perverts the judgment and stupifies the conscience, so that the mind, under its influence, becomes incapable of feeling the force of evidence, and of having any proper sense of moral obligation. It may well be questioned, whether any man can become a confirmed Universalist, without doing great violence to his conscience, and disbelieving the word of God. He must, it seems to me, disregard the strongest intimations of his own mind, and

the plainest declarations of Scripture. This will inevitably produce an *unfair, sophistical state of mind*, which is entirely inconsistent with viewing religious subjects in a true light, and reasoning upon them correctly.

Universalists, I know, profess to be honest, candid inquirers after truth—and what blinded, perverted class of errorists do not do the same? But the only satisfactory evidence of honest inquiry after truth is, a *penitent, humble, prayerful state of mind*; and without this there is no love of God's truth, and no preparation of heart for a successful study of it. Show me a Universalist, who, according to the Bible, gives evidence of being truly pious, and I will allow him to be an honest inquirer after truth. But as to those who neglect prayer, and all the duties of practical piety; who deride experimental religion, and scoff at the special influences of the Spirit; it is the last thing that should be allowed to them, that they are honest and sincere inquirers after truth.

For myself, I must frankly say, that I have long regarded a confirmed Universalist as one of the most hopeless characters in the community. From my acquaintance with this class of persons, I am satisfied that any attempt to convince them of their errors will, in general, prove fruitless. Do you ask, why then are you writing these letters? It is to guard you, and other young and unwary persons, against the seducing wiles of the adversary; it is to furnish the uninstructed with weapons, with which they may repel the assaults of the destroyer, and hold fast the faith of the Gospel; it is to persuade those who are lingering about the camp of the enemy, but are not yet fully enlisted into his ranks, to beware of their danger, and flee from it ere they are deceived, corrupted, and destroyed. I write with little expectation of convincing those who have taken their ground, and are sworn Universalists. Few of these are to be reached by the power of argument. It may seem severe; but I cannot suppress the impression I have long felt, that men of this description give fearful evidence of having experienced, in their own persons, the fulfilment of this awful language of the Apostle: "For this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." Yours, &c.

LETTER IX.

DEAR SIR—What I have to say further on the consequences of Universalism, will be comprised in this general remark : It destroys the moral government of God ; denies that men are in a state of probation ; is deeply licentious in its tendency ; and fatal to all who embrace it.

The *moral government of God* is a government of law and motive ; administered over men through the instrumentality of rewards and punishments, to be awarded to them according to their respective characters. Take away, now, the doctrine of a future state of retribution, and what, I ask, becomes of the moral government of God ? It is deprived of all its power to influence the heart and life, because deprived of all the motives by which it secures obedience and deters from crime. Its laws cease to be laws, and become mere counsel or advice, with no sanctions to enforce their claims, and no means to act on men as voluntary and accountable agents. Let not the stale sophism be repeated here again, that men are rewarded and punished in this life according to their deserts. If any thing can prove moral insanity, it is a belief, that God now dispenses rewards and punishments to men according to their respective characters. Nothing can be plainer, than that neither “ love nor hatred can be known ” by the condition of men in this world. Deny, then, that there is a future state, in which the righteous are to be rewarded and the wicked punished, and you sweep away every vestige of a righteous moral government over the children of men. The whole world becomes a vast scene of disorder and confusion, ‘ where mankind may live as they list, and fare as they can, having nothing to dread, and nothing to hope for hereafter, on account of any thing they do, or neglect to do, in this life.’ For, what remains, I ask, to engage obedience or prevent transgression, when the *sanctions* of the divine government are gone ? Do you say, gratitude and love—the pleasure of doing right, and the remorse of doing wrong ? Try the experiment in regard to human governments. Let it be proclaimed throughout the community, and among all classes of rogues and villains, that there are no courts of justice, no prisons, no places or instruments of justice ; what, suppose you, would be the effect ? Would the plea-

sure of doing right engage obedience to the laws, or secure the peace and good order of society? Would the inconveniences of remorse prevent swindling and theft, robbery and murder, and convert all the outcasts of society into honest and good men? Why then talk of gratitude and love, of the present pleasures of virtue and sufferings of vice, as sufficient to secure obedience under the divine government? If a system of human legislation, without rewards and punishments, would be altogether inefficacious and nugatory, why would not the same be true of the divine government?

Whatever view I take of the subject, to me it seems too plain to admit of denial, that Universalism destroys the divine moral government, and takes from God a character, in the belief of which we can alone approach him acceptably; that of his being a "rewarder of those who diligently seek him." Heb. 11 : 6. It of course denies the present to be a state of probation. Such a state implies, that men are now on trial for eternity; that they are acting under the government of God, with reference to a future retribution; and that there is an inseparable connexion between their conduct in this life and their condition in the life to come. But Universalism rejects a future retribution; and by asserting the salvation of all men, whatever be their conduct in this life, destroys all connexion between their present character and future condition. It promises eternal life, *unconditionally*, to all the children of men; whether they are penitent or impenitent; whether they embrace the Gospel, or reject it as a fable; believe there is a God, or turn atheists; live virtuously, or wallow in vice; leave the world by a natural death, or die by the hand of justice; all shall go directly to heaven when they die, and be happy there for ever. Must not such a doctrine tend to licentiousness? What but this can be the tendency of a doctrine which sets aside the moral government of God, and denies the probationary state of man; which confounds all distinction between virtue and vice, sin and holiness, and secures eternal life to all, without any reference to their own character and conduct; which teaches men that it is *impossible* for them to do any thing to prevent their salvation; that thieves, liars, drunkards, murderers, fornicators, and adulterers, are all fair candidates for heaven; and that these,

with Cain, Herod, Judas, Pilate, and all the rest of the impenitent world, shall sit down together with Abraham, Isaac, Jacob, and all the faithful servants of God, in the kingdom of glory, and no one fail of salvation?

Universalists may deny, if they please, the licentious tendency of their doctrine; but, so long as conscience and common sense have any influence over the opinions of men, they will continue to believe, as they always have done, that sentiments like the above take off every restraint from vice, and strike at the dearest interests of religion and human happiness.*

Say not, that there are some among those who embrace this doctrine, who are virtuous and exemplary in their conduct. This may be true. But if they are virtuous and moral, they are so on other principles than those of Universalism, which destroys the great system of motives revealed in the Bible, removes men from under the inspection and government of a rewarding and discriminating God, and makes it a matter of perfect indifference, as to the final result, how they demean themselves in the present life.

What is the effect of this doctrine in places where it is preached at the present day? Does it produce conviction of sin? Does it excite the inquiry, so often made under the preaching of the Apostles, "*What must we do to be saved?*" Does it bring men to repentance and a holy life? Does it make praying parents and pious children, lively Christians and holy churches, serious congregations, and humble, faithful, devoted ministers?

Who are they, I ask again, that usually compose the audience of a Universalist preacher? Are they the most sober and intelligent part of the community? Are they persons who, according to the Bible, give the best evidence of piety; who keep the Sabbath, pray in their families, and endeavor to maintain a humble and pious walk with God?

* Montesquieu, author of the "*Spirit of Laws*," says, that the idea of a place of future rewards, necessarily imports that of a place or state of future punishments; and that where the people hope for the one without fearing the other, *civil laws have no force*.

Lord Bolingbroke observes, that the doctrine of rewards and punishments in a future state, has so great a tendency to enforce the civil laws, and to restrain the vices of men, that reason, which (as he pretends, being an infidel) cannot decide for it, on principles of natural theology, will not decide against it, on principles of good policy

Are they not rather those whom the Bible would designate as wicked, prayerless, impenitent, irreligious persons; those who deride the influences of the Spirit, make a mock of experimental religion, and habitually neglect the duties of practical piety?

I would fain forbear to say these things. But believing, as I do in my heart, that Universalism is the most pernicious heresy that ever was invented; undermining the happiness of society in this world, and leading sinners blindfold down to perdition; I cannot suppress what are palpably and visibly its practical consequences. In places where this doctrine is new, and where its corrupting tendency is counteracted by the prevalence of sentiments and habits, formed under the influence of an Evangelical ministry, its pernicious effects may not at once appear. But what would be the effect if this doctrine were to become the general belief, and be preached from all our pulpits? What would be the effect, if all the ministers in our land should make it the great object of their preaching, to persuade their hearers that there is no punishment for the wicked after death; that all, even the most base and profligate, are regarded by God as his own children, and are going, as soon as they die, to be perfectly happy in heaven? What if every preacher should, from Sabbath to Sabbath, address the impenitent, the prayerless, and the vicious part of his audience, in something like the following language:

“O all ye, my dear hearers, who are going with me to the same heavenly kingdom, hear these glad tidings of great joy, which God has sent me to preach to you. He is a God who loves all his creatures, and has proclaimed his purpose to make you and all mankind perfectly and for ever happy. Are any of you afraid of future punishment? There is no such thing. All the punishment you shall ever endure is in the present life. Are any of you afraid of hell? There is no such place. All the hell there is, is in present remorse of conscience. Let your hearts, therefore, be at rest. All of you, whatever be your present character, however you may live, and however die—all of you may rest assured of God’s love, and of everlasting happiness in heaven!”

Can you doubt what would be the effect of such preaching as this? Were it to become general throughout the

community, would it not banish all religion from the land; take off all restraint from the corrupt passions of men; and be followed by a most deplorable dissoluteness of morals and manners? But such, *essentially*, is the preaching that is every Sabbath heard from the pulpits of Universalists. Is it too much then, to say, that theirs is a doctrine most deeply licentious in its tendency, and fatal to all who embrace it? Has it not every mark of being a "damnable doctrine:" giving false views of God, his law, his providence, his Gospel; of the character, state, and prospects of man; thereby stupifying the conscience, hardening the heart, and shielding the soul against all those influences of truth and motive, by which God is wont to sanctify and prepare men for heaven? Beware then, my friend, of this doctrine; and avoid it, as you would avoid the way to death.

And now, in bringing these letters to a close, let me lay aside the attitude of a controvertist, and seriously appeal to your conscience. In addressing you on this subject, I have gone upon the supposition that you are not yet confirmed in the belief of Universalism, but hold yourself open to conviction. On any other ground, I should consider my labor as almost sure to be lost. If in any case I have seemed to use severity, I can assure you, it has not been from any unkind feelings toward those whose sentiments I oppose. I regard them as fellow-sinners and fellow-travellers to eternity; and whilst I cannot but consider their doctrine as a most deadly delusion, and themselves as in imminent danger of losing their souls, I am conscious of no other feelings toward them than those of kindness and good will. I have a deep and thorough conviction, that they are perverting the grace of God to their own eternal ruin; and I am anxious to warn you and others, as I have opportunity, against following their steps down the broad road to death. You and I, my friend, must soon die, and go into eternity. In a few years at longest, we shall pass into the world of spirits; and then we shall know—*know from joyful or from dreadful experience*, whether there is a glorious heaven for the righteous, and an awful hell for the wicked. The subject before us is not one of cold, useless speculation; it involves the interests of our eternity, and ought ever to be approached under a deep impression, that consequences of everlasting moment depend on the sentiments we adopt respecting it.

Before you make up *your mind* on this subject, I hope you will most seriously ponder the thoughts that have been suggested to you. *Is it prudent* to risk the salvation of your soul on a doctrine which, to say the least, may prove false; and, proving false, will ruin you for ever? *Is it prudent, is it wise*, to risk your salvation on a doctrine which impeaches Christ and his Apostles as dishonest or incompetent teachers of religion; which was never discovered in the Scriptures till the middle of the third century, and has ever since been rejected by the great body of the most intelligent and pious students of the Bible? *Is it prudent, is it wise*, to risk your salvation on a doctrine which is rejected by the pious and praying part of the community, and embraced only by those whom the Bible denominates the wicked? *Is it prudent, is it wise*, to risk your salvation on a doctrine whose advocates are notorious as revilers of Bible societies and Missionary societies, and all the various plans of Christian benevolence which distinguish our day; who deny the influence of the Holy Spirit, denounce revivals of religion as enthusiasm, and steadily oppose the Christian institutions and doctrines that have, from the first, been found most efficacious in producing good morals and public order? *Is it prudent, is it wise*, to risk your salvation on a doctrine which is opposed by the dictates of conscience, by the concurrent testimony of the Scriptures, and the voice of the Christian world; which is nowhere asserted in the Bible; and is supported only by strained explanations, by far-fetched inferences, by artful evasions of evidence and sophistical reasonings; and which, followed out in its consequences, denies the mercy of God, sets aside his moral government, confounds all distinction between sin and holiness, makes the hearts of the righteous sad by its lies, strengthens the hands of the wicked by falsely promising them life, and tends, wherever it is taught and believed, to stupify the conscience, harden the heart, and fit the soul only for eternal death?

These questions, I trust, will be carefully considered by you before you decide in favor of Universalism; and if thus considered, I cannot doubt that you will decide against that system, in any of the aspects in which it is presented, as a ruinous delusion, and cleave to the doctrine that is unto godliness and salvation.

How these questions would be disposed of by a confirmed

Universalist, I cannot tell. But could I gain access to such an one, I would propose to him the following inquiries: *How did you become a Universalist? In embracing your present sentiments, did you act with your heart, and against your conscience; or with your conscience, and against your heart?* What was the state of your mind when you first inclined to this system? Was there no aversion to the holy, self-denying doctrines and duties of religion; no fear of future punishment; no wish to find some way in which you could be safe, and yet pursue the sins and pleasures of the world? Was it when you were deeply anxious for your salvation, and earnestly seeking relief by prayer and reading the Scriptures, that you came to your present belief? Or was it when you were stupid, prayerless, worldly-minded, and pursuing sinful courses? Can you solemnly place yourself before God and say, that, in adopting this doctrine, you were guided by a sincere desire to know the truth; a desire that led you to your closet, and to the Bible, for divine direction? Was it, in short, the love of sin, or the love of holiness; delight in the duties of religion, or aversion to them, that directed your steps to the place of ease and quiet you now occupy? What, in respect to yourself, has been the *practical influence of this doctrine*? The true Gospel, when received into the heart, always produces conviction of sin, repentance, humility, a spirit of prayer, and a conscientious performance of the duties of religion. Has this been the effect of your system? Since you became a Universalist, have you had a deeper sense of sin than you had before, and stronger desires to watch against it, and be delivered from it? Are you more penitent, more humble, more prayerful, more conscientious and uniform in the duties of a Christian life, more concerned for the glory of God, and more anxious for the spiritual welfare of your fellow-men? Can you appeal to the heart-searching God, and say, that you pray, in your family and closet, more constantly, and with greater satisfaction than you did before; that you keep the Sabbath more strictly; that you read the Bible more seriously; that you feel a more benevolent concern for careless sinners around you, and for the millions of the heathen world that are sitting in the region and shadow of death.

I would ask again, *what is the use of your doctrine*? If it be true, those who reject it are as safe as you who believe

it; but if it be false, you are undone for ever. What motive, then, can you present, that should urge any one to embrace your system? No danger is incurred by disbelieving it; and nothing gained, so far as I can see, by believing it. Do you say, it gives peace and comfort to the mind? I ask, *to whom* does it give comfort and peace? Not to the penitent and believing: they are safe without it, and have no need of its consolations. Who then are cheered and encouraged by your system? The wicked, the impenitent, the prayerless, and the ungodly. They are encouraged, it is true; not however to forsake their sins, or to accept the remedy provided in the Gospel; but to believe that they shall have peace at last, "*though they walk after the imagination of their heart, to add drunkenness to thirst.*" The only use then of this system, it would seem, is, to comfort the ungodly, and speak peace to "the wicked," to whom God has said "there is no peace."

And is this a use which stamps it with so much value in your estimation? What other benefit have you ever known to result from it? Did you ever know any one convicted of sin under the preaching of Universalism; any one made anxious respecting the salvation of his soul, and, in anguish of spirit, to ask *what he must do to be saved*? Has this question ever been asked by one of those who attend the Universalist ministry with yourself? Do they know what it means? Has it ever been asked or answered by your minister? Does *he* know what it means? And yet this was a very common question under the preaching of the Apostles, and is very common now, under the preaching of those who hold and teach the doctrine of the Apostles.

I would ask once more, are you *certain*, that you have proceeded in your investigation of this subject with so much candor and seriousness, with so much prayer and humble study of the Bible, that you *cannot* be mistaken? Are you *certain*, that the awful threatenings in the Bible indicate no wrath to come? Are you *certain* that there is no judgment day; no retributions of righteousness; no hell; no danger that you yourself shall be condemned at the last day, and go away into everlasting punishment? If there is the least room to doubt on this point, he must be delirious who risks his salvation upon it. "If there be but one chance in a million of our falling into a miserable eternity, and there be any means by which that chance may be

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lessened, he is an infatuated man who does not attend to them."

Thousands who have held your sentiment, when brought under a conviction of their guilt and danger by the Spirit of God, have confessed, that they were dishonest in their belief of Universalism, and that, in attempting to believe it, they felt many *misgivings*, many *fears*, that, after all, there might be a state of retribution! Have you any such misgivings, any such fears? O that you had! I should regard it as an omen for good, and hope that you might yet be brought to see your error, and embrace the true faith. The hour is at hand, my friend, that will try your foundation. Eternity is approaching; the Judge is at the door. O, if your hope should fail in that last trying hour! And is there no ground to fear this? Multitudes, like yourself, have been very confident in these sentiments, in the season of health and happiness, who have had their eyes opened, on their death-bed, to all the dreariness and wo of their condition; and in despair have renounced this doctrine, as the delusion that ruined their souls. Are you certain, that, when death shall stand before you, and you feel yourself sinking into eternity, your foundation will not give way and leave you in the darkness of despair? What would be your feelings, if, in the last hour, a voice from heaven should address you, saying, "*Thou shalt go away into everlasting punishment.*" Would you go about to show that everlasting does not mean everlasting, and that hell is no place of punishment? Rather would not your flesh tremble, and your heart die within you? How would you understand that language if you were now on your dying bed—how will you understand it at the judgment day? Fellow-mortal, deceive not your own soul. God now says to you, "He that believeth not shall be damned!" The wicked "shall go away into everlasting punishment." Deal honestly with yourself; believe God, and not the father of lies; believe God, and be saved for ever.

Yours, &c.

A PLAIN AND PRACTICAL VIEW OF THE DOCTRINE OF THE TRINITY.

BY REV. E. CORNELIUS.

IN examining the truths of revelation, it is important that our inquiries be conducted with candour and humility. The subjects treated of are so vast, and in many instances so much above the comprehension of the human mind, that our knowledge of them can be neither very extensive, nor correct, unless we dismiss our prejudices, and rely simply on divine testimony. This is especially true, when we undertake to investigate the deep things of God himself. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know?" If ever men need supernatural aid, it is when they enter upon this unmeasurable field of inquiry. It should excite our gratitude, that God has been pleased to grant us such aid, in the Scriptures of revealed truth. He has there told us who he is, and what he requires. He has even disclosed important facts concerning the mode of his existence; and pointed out the manner in which he is to be approached and worshipped. Our duty is, to receive his instructions, not with the feelings of judges, but with the docility of learners. If we are told that God is a being of *infinite* knowledge, holiness, and justice, we must give full credit to the declaration, although we can neither comprehend the extent of such attributes, nor reconcile them with every event which occurs in his Providence. And so, if the Scriptures clearly inform us what honours are due to the only true God, and then direct us to render these honours to the Father, to the Son, and to the Holy Spirit, we must obey the direction with scrupulous exactness, whatever conclusions it may lead us to make concerning the *manner* in which God exists.

Every serious and conscientious person must desire to know what these honours are, and how they are to be rendered. The *Doctrine of the Trinity* is inseparably connected with these inquiries. No subject, therefore, can be more immediately or deeply practical.

Let us then inquire what the Doctrine of the Trinity is; what is the proof of it; and what is its practical importance? If the humble inquirer after truth can arrive at satisfactory conclusions on these points, he will possess what is most necessary to his faith and practice; and having this, he may safely leave other questions to be settled in a world of clearer light and more extensive knowledge.

I. I am to show WHAT THE DOCTRINE OF THE TRINITY IS. In doing this, I remark—it is *not* that there are three, supreme, independent, Gods. The language of the Bible, on this point, is such as no one can mistake. “Hear, O Israel, the Lord our God is ONE Lord.” After such a declaration, to say that there are, or can be, three independent Gods, would be to contradict the highest testimony in the universe. Were this the doctrine of the Trinity, or were it a fair and manifest conclusion from it, no evidence could prove it to be true. It would carry its own refutation on the face of it. Those who receive the doctrine have no such view of it. They adopt no opinion which in their apprehension infringes, in the least, that grand article of the Divine Unity, which they hold to be the basis of all true religion.

Neither is it the doctrine of the Trinity, as commonly deduced from the Scriptures, that God merely acts in three essentially different ways, or in three prominent and peculiar relations: that when he manifests himself in one of these, he takes the title of Father; when he appears in a second, he calls himself Son; and when he is exhibited in a third, he styles himself Holy Spirit; just as when a human being sustains three offices, he may take different titles, and designate himself by one or other of them, according to the circumstances in which he acts. As the former statement contains *more* than is implied in the doctrine of the Trinity, so this contains *less*. The distinction which it makes between the Father, the Son, and the Spirit, is rather nominal than real, and falls far short of those personal descriptions which the Scriptures give of them.

I observe, therefore, that the doctrine teaches the **FACT**, *That the Father, the Son, and the Holy Spirit, are the one, only, living, and true God; and that there is in the Divine Nature, or Godhead, a foundation for such a distinction, as authorizes the application of the personal pronouns, I, thou, and he, to each of these names; and requires divine attributes and honours to be ascribed to the Son, and to the Holy Spirit, as well as to the Father.*

This the doctrine teaches *simply* as a fact; to be received, or rejected, according to the nature and degree of the evidence which is brought in support of it. The reality of such a distinction in the Godhead is, however, as independent of any *explanation* which may be given of it, as the reality of God's existence is independent of any explanation, how he exists. The credibility of a fact does not necessarily depend upon the possibility of explaining it in a satisfactory manner, but on evidence. What philosopher of modern times doubts that certain bodies possess the properties which are called magnetism and electricity; or that all bodies possess the property of gravitation? Yet what philosopher has been able to do more than to describe these attributes of matter, as facts? The mind of Newton did not attempt any thing beyond this.

The Scriptures reveal many things as facts, which they do not undertake to explain. They tell us that God is eternal, omniscient, omnipresent, and omnipotent; but what can we comprehend of things *infinite* in degree or duration? They teach us also that God is a spirit; that he made all things from nothing; that he will raise the dead; and bring every thought, feeling, and action, into judgment; but what do we know of these things, except that they are realities? Yet they are as firmly believed and confided in, by all who receive the testimony of the Bible, as though they admitted a solution of every difficulty. So also may the doctrine of the Trinity be fully credited, though the fact which it asserts should remain for ever unexplained. All that can reasonably be demanded is, that the terms in which it is expressed contain nothing *in itself* absurd, and that it have the testimony of the word of God for its support. That such is the case in regard to the statement which has been made, it will be my object to show.

II. I proceed, therefore, to exhibit the PROOF OF THE DOCTRINE. I will first endeavour to show that the statement alleges nothing *in itself* absurd; and then that it is supported by the testimony of Scripture.

The absurdity usually alleged against the doctrine of the Trinity, and that to which all objections proceeding on the ground that it is *essentially* incredible, may be reduced, is, that it teaches that *three* Gods are *one* God; which is saying that three and one are, *numerically*, the same.

Now, if the language contained in the statement of the doctrine be justly chargeable with such a contradiction, it must be, either, because it *asserts* that the Father, Son, and Holy Spirit, are three Gods; or because it *implies* this. The first will not be pretended, since, so far as mere declaration goes, it *asserts* the contrary. It declares that the Father, the Son, and the Holy Spirit, are the ONE, only, living, and true God. Neither does the statement *imply* that there are more Gods than one. Before such an allegation can be proved, it must be shown, either, that the proposition represents God as three, *in the same sense* in which he is represented as one; or that the distinction which it supposes in the Divine Nature is impossible. The former cannot be shown, because the statement represents God as three, in reference only to the distinction, *be it what it may*, which exists between the Father, Son, and Spirit; and as one, in reference to their union in the same Godhead; that is, it represents him as three, in *one* sense; and as one, in *another* sense. To assume the latter part of the alternative, relating to the impossibility of such a distinction as the statement asserts, would be taking for granted the main point in dispute, and is what no one can affirm, who does not presume to know all those distinctions of which the Divine Nature is capable. Besides, in order to prove that such a distinction is irreconcilable with the Divine Unity, the objector must show not only in what that distinction consists, but in what Divine Unity consists, and then that there is a contradiction between the two. But this no human intellect has done, or can do.

Viewed, therefore, in whatever light it may be, the doctrine, as it has been stated, contains nothing *in itself* contradictory or absurd. It simply asserts a fact concerning the mode of the Divine existence, which, for any thing

that appears in the declaration itself, may be true; and leaves the reality of it to be shown, like that of thousands of other facts, by testimony. The way is now prepared to exhibit the evidence which the Scriptures afford of the truth of the doctrine. This I shall endeavour to present in the following propositions.

1. *The Scriptures mention certain characteristics by which God is known, and distinguished from all other beings; and which he does not permit to be applied to any other than himself.*

If Jehovah is different from all other beings, it is plain that he must possess some things which are peculiar to himself; and which being known, necessarily distinguish him from all others. If we examine the Scriptures, we shall find that the sacred writers have exhibited God with all this prominence and peculiarity; designating him by titles, ascribing to him attributes and actions, and rendering him honours, which belong to no other being. A few quotations will show this in the clearest manner.

No one can doubt that the *epithets* used in the following passages belong only to the Supreme God.—“That all men may know, that thou, whose name alone is *Jehovah*, art the *Most High* over all the earth. This is eternal life, to know thee, *the only true God*. The *Great*, the *Mighty God*, the *Lord of Hosts* is his name. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, *I am the first, and I am the last.*” Psalm lxxxiii. 18. John xvii. 3. Jer. xxxii. 18, 19. Isa. xlv. 6.

Equally manifest is it, that the *attributes* which are mentioned, or implied, in the following citations, are intended to be understood as belonging to the only true God.—“For thou, *EVEN THOU ONLY*, *knowest the hearts* of all the children of men. I the Lord *search the heart*, I try the reins, even to give to every man according to his ways. God is greater than our heart, and *knoweth all things*. Can any one hide himself in secret places, that I shall not see him, saith the Lord? *Do not I fill heaven and earth*, saith the Lord? The Lord appeared to Abram, and said to him, I am the *Almighty God*. The *eternal God* is thy refuge. I am the Lord, *I change not.*” 1 Kings viii. 39. Jer. xvii. 10. 1 John iii. 20. Jer. xxiii. 24. Gen. xvii. 1. Deut. xxxiii. 27. Mal. iii. 6. In these passages, omniscience, omnipresence, omnipotence, eternity, and immutability, are described as distinguishing attributes of Jehovah.

Creation is a work which is uniformly represented in Scripture as belonging to God.—“In the beginning God created the heavens and the earth. Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all. *He that built all things is God.*” It is declared, also, that the work of creation was executed by God *alone*, without the intervention of any helper or associate. “Thus saith the Lord thy Redeemer . . . *I am the Lord that maketh all things; that stretcheth forth the heavens ALONE; that spreadeth abroad the earth BY MYSELF.*” It is one method of describing false gods to designate them as “gods which have *not* made the heavens and the earth.” Gen. i. 1. Neh. ix. 6. Heb. iii. 4. Isa. xlv. 24. Jer. x. 11. Of course, he who did create them is the true God.

Other portions of Scripture mention it as the special prerogative of God to forgive sin, and to judge the world at the last day. He is exhibited also as the only being worthy of supreme love and confidence, and as the only lawful object of religious worship. The following citations may serve as examples.—“I, even I, am he that *blotteth out thy transgressions.* *God shall bring every work into judgment*, with every secret thing, whether it be good or whether it be evil. So, then, every one of us shall give account of himself to *God.* Cursed be the man that trusteth in man, and maketh flesh his arm . . . blessed is the man that *trusteth in the Lord*, and whose hope the Lord is. Fear God, and give glory to him, and worship him that made heaven and earth, and the fountains of waters. **THOU SHALT WORSHIP NO OTHER GOD.**” Isa. xliii. 25. Ecc. xii. 14. Rom. xiv. 12. Jer. xvii. 5, 7. Rev. xiv. 7. Ex. xxxiv. 14.

Such is the language by which the true God is known and distinguished. Every one perceives that the being who can justly claim these titles, attributes, works, and worship, is, and must be, the supreme God, the Jehovah of the Scriptures. They are also what God himself assumes as his peculiar prerogatives, and forbids to be applied to any other being. In such explicit and solemn terms as these does he assert the rights of the Supreme Divinity.—“I, even I, am he; and *there is no God with me.* I am God, and *there is none like me.* I am the Lord, that is my

name; and *my glory will I not give unto another*. Thou shalt have no other Gods *before me*." Deut. xxxii. 39. Isa. xlv. 9. xlii. 8. Ex. xx. 3. But if it is true that Jehovah will not give, nor delegate, the attributes and honours which belong to him, and constitute his glory, to another; if there is no God *with him*, and none *like him*, in the universe, it follows, that the being who possesses these attributes, and may claim these honours, is the only true God. Thus it appears that the Scriptures mention certain characteristics by which God is known and distinguished from all other beings; and which he does not permit to be applied to any other than himself. This is the first proposition.

2. *These same characteristics, which belong only to God, and are forbidden by him to be applied to any other, are ascribed in Scripture, by God himself, to the Father, to the Son, and to the Holy Spirit.*

That this is true in regard to the Father, no one can have any doubt. I shall endeavour to show that it is true also of the Son, and the Holy Spirit. The limits of a Tract permit the introduction of but few passages on each of these branches of the subject. I shall select such as are most obvious in their import, and which it is believed will bear the strictest examination.

Several of the distinguishing *names and titles* of God, are applied to Christ, in the following passages, in the same unqualified manner in which we have before seen that they are applied to Jehovah.—“Whose are the fathers; and of whom, as concerning the flesh, *Christ came, who is over all God blessed for ever*. And we are in him that is true, even in his son *Jesus Christ; this is the true God* and eternal life.” The writer of the Apocalypse represents Christ as saying, “I am Alpha and Omega, *the first and the last*.” The prophet Isaiah says, “I saw also Jehovah sitting upon a throne high and lifted up, and his train filled the temple;” yet the evangelist John, speaking of Christ, refers to this vision, and observes, “These things said Esaias, when he saw his (Christ’s) glory, and spake of him.” Christ is therefore Jehovah, whom the prophet saw. Rom. ix. 5. 1 John v. 20. Rev. i. 11. Isa. vi. 1 compared with John xii. 41.

In the passages which follow, the distinguishing *attributes* of God are ascribed to Christ, in the same unqualified man

ner.—“*In the beginning* (from eternity) was the Word. I am Alpha and Omega, *the beginning and the end*. And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them, and they shall be changed; *but thou art the same*, and thy years shall not fail. All the churches shall know that I AM HE *which searcheth the reins and the hearts*. As the Father *knoweth* me, even so *know* I the Father.” Of Christ also it is said that “he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby *he is able even to subdue all things to himself*.” It was Jesus who said to his disciples, “where two or three are gathered together in my name, *there am I in the midst of them*,” and who assures his ministers, “*Lo I am with you always*, even to the end of the world.” John i. 1. Rev. xxii. 13. Heb. i. 10—12. Rev. ii. 23. John x. 15. Phil. iii. 21. Matt. xviii. 20. xxviii. 20. It can scarcely be necessary to remark, that the attributes which are here ascribed to Christ are the same, and for the most part are expressed in the same language, with those which we have before seen to be descriptive of the only true Jehovah.

Creation, which is so often claimed in the Scriptures as the work of God *alone*, is ascribed to Christ in the most direct and positive terms, as the following quotations will show.—“*In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made which was made. The world was made by him.*” In the following passages he is declared to be the Preserver, and Upholder, as well as the Creator, of the universe. “For by him (i. e. Christ) were all things created that are in heaven, and that are in earth, whether they be thrones, or dominions, or principalities, or powers, all things were created BY him and FOR him, and he is BEFORE all things, *and by him all things consist*. Who being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” John i. 1, 2, 10. Col. i. 16, 17. Heb. i. 3.

What stronger terms is it possible to use, than are here employed in describing the creative and preserving power of Christ? Who would hesitate a moment to understand them of the Supreme Jehovah, if they were unconnected with the name of Christ? What then should hinder them from being so understood, now that they are inseparably joined to his name? Certainly, if Christ is *before* all things, if all things in the universe were *created* by him, and are upheld by him, there must be a sense in which he is not himself a *creature*; and if he is not created, who else can he be but the uncreated God? How irreconcilable are such passages as these with every theory which reduces the Lord Jesus Christ to the condition of a dependent being! Will those who contend that he had no existence till he appeared on earth show us how he could create the world four thousand years before he was born; or, with what propriety it could be said that "*without him* was not any thing made which was made," when, as they at the same time tell us, nothing was made *by him*?

To forgive sin is a divine prerogative which was claimed and exercised by Jesus Christ. To the sick of the palsy he said, "Son, be of good cheer, thy sins are forgiven thee;" Matt. ix. 2—6. and when the Jews accused him of blasphemy, for pretending to such divine authority, he replied by asserting his power to forgive sin.

To Christ also it belongs to raise the dead, and judge the world at the last day.—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. For we must all appear before the *judgment seat of Christ*, that every one may receive the things done in the body, according to that he hath done, whether it be good or whether it be bad." 1 John v. 28, 29. 2 Cor. v. 10.

There are, in short, no acts of confidence and homage greater than those which the Scriptures frequently represent as being rendered to Christ.—"I can do all things *through Christ which strengtheneth me*. Whosoever believeth in him shall not be ashamed. Then Peter said, Silver and gold have I none; but such as I have give I thee: *in the name of Jesus Christ of Nazareth*, rise up and walk. And

they stoned Stephen, calling upon God, and saying, *Lord Jesus, receive my spirit.*" Paul addresses his first epistle to the Corinthians "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place *call upon the name of Jesus Christ our Lord*;" which implies that it was the practice of all who were Christians *to pray to Christ*.* This same apostle declares that he thrice besought the Lord, by whom he evidently means Christ, that the thorn in the flesh might be taken away; and received for answer, "my grace is sufficient for thee." Phil. iv. 13. Rom. x. 11. Acts iii. 6. vii. 59. 1 Cor. i. 2. 2 Cor. xii. 8, 9. It may be added, that "to call upon the name of the Lord," is a phrase of frequent occurrence in the Old Testament, denoting prayer, or religious invocation. Thus Abraham "builded an altar unto the Lord, and *called upon the name of the Lord.*" Gen. xii. 8. In a still more explicit manner is Christ acknowledged to be the object of religious worship in the following passages.—"*That at the name of Jesus every knee should bow, OF THINGS IN HEAVEN, and things in earth, and things under the earth, and that every tongue should confess that Jesus is Lord, to the glory of God the Father. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, Worthy is THE LAMB THAT WAS SLAIN, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto HIM who sitteth upon the throne, AND unto the LAMB for ever and ever.*" Phil. ii. 10, 11. Rev. v. 11—13. What higher honours

* So common was it among the early Christians to pay religious homage to Christ, that it was usual to distinguish them by this circumstance. Pliny, Governor of Bithynia, in a letter to the Emperor Trajan, says he had made inquiries concerning the Christians, and learned, "that they were accustomed on a stated day to meet before daylight and to sing with one another a hymn to Christ as God." Eusebius, (Hist. Ecc. v. 25.) proving the opinion that Christ is a mere man to be a departure from the primitive faith, quotes a writer still more ancient as saying, "*Moreover, all the psalms and hymns of the Brethren, written from the beginning by the faithful, celebrate the praises of Christ, the Word of God, and attribute divinity to him.*"

can creatures render to the supreme Jehovah, than are here paid by the intelligent universe to Christ? If to these honours we add the divine names, titles, attributes, and works, which we have seen are so abundantly given him in the Scriptures, and which the Scriptures themselves represent as descriptive of the only true God, the truth of the proposition which we are considering, so far as it relates to the Son, must be not only convincing, but overwhelming.

I proceed now to show, that the characteristics of true and proper Godhead, are ascribed also, in the Scriptures, to the Holy Spirit. No one, let his opinion of the doctrine of the Trinity be what it may, can well doubt that the phrase Holy Spirit, or as our translators usually have it, Holy Ghost, is frequently used in Scripture in such a manner as to denote something truly divine. Who, for example, can read such declarations as the following, and not perceive that the sacred writers connected with the phrase the idea of supreme divinity?—"Peter said unto Ananias, why has Satan filled thine heart to lie unto the *Holy Ghost*? Thou hast not lied unto men, but unto *God*. Wherefore the Holy Ghost saith, To-day, if ye will hear his voice, harden not your heart," &c. Acts v. 3, 4. Heb. iii. 7. In the passage referred to in the 95th Psalm, it is *Jehovah* who says, "To-day, if ye will hear," &c. The Scriptures are declared in one place to be given *by inspiration of God*; and in another it is said, that "holy men of God spake *as they were moved by the Holy Ghost*." All must admit that in cases like these the term denotes something in the proper sense divine. The only question is, whether the Scriptures mean by it any thing *distinct from the Father*, or so distinct as to justify the separate application of the personal pronouns, and the ascription of divine actions and honours; which is what the doctrine of the Trinity asserts. On this point it would seem as if the Bible was as definite as it could be.

In the *first* place, there are many passages in which the Holy Spirit is spoken of in a personal manner.—"Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia, but *the Spirit suffered them not*. The

Holy Ghost said, Separate ME Barnabas and Saul for the work whereunto *I* have called them. The Spirit said unto Peter, Behold three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing, for *I* have sent them. Howbeit, when HE, the Spirit of truth is come, HE will guide you into all truth." Acts xvi. 6, 7. xiii. 2. x. 19, 20. John xvi. 13. See also Acts xv. 28, &c.

In the *next* place, there are passages in which the Father, Son, and Holy Ghost are distinguished from one another *in the same sentence*, and the personal pronouns applied to them severally. Such is the fact in the following declarations of our Saviour to his disciples.—“*I* will pray the FATHER, and HE shall give you another COMFORTER, that HE may abide with you for ever; even the SPIRIT of truth, WHOM the world cannot receive, because it seeth HIM not, neither knoweth HIM; for HE dwelleth with you, and shall be in you. The COMFORTER, which is the HOLY GHOST, WHOM the FATHER will send in MY name, HE shall teach you all things.” John xiv. 16, 17, 26.

What can be more obvious than the import of such language? Here are no metaphorical allusions, no poetic images, to affect the meaning. All is simple, unimpassioned prose. If then there is any distinction between the Father and the Son, there is no less distinction between them both and the Holy Spirit. The second proposition is therefore proved to be true.

From the fact thus established, that divine prerogatives are ascribed in Scripture to the Father, to the Son, and to the Holy Spirit, it might naturally be expected that the sacred writers would sometimes exhibit them *conjointly*, and sometimes *interchangeably*; as performing separate acts, and as performing the same acts. Such is the fact.

Each of these Divine Names is introduced in a peculiar connexion in the following passages.—“Go ye and teach all nations, baptizing them *in the name of the Father, and of the Son, and of the Holy Ghost*. Elect according to the foreknowledge of *God the Father*, through sanctification of the *Spirit*, unto obedience and sprinkling of the blood of *Jesus Christ*. Praying in the *Holy Ghost*, keep yourselves in the love of *God*, looking for the mercy of our *Lord Jesus Christ* unto eternal life. The grace of our *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*,

be with you all. For through *Him*, i. e. Christ, we both have access by one *Spirit* unto the *Father*." Matt. xxviii. 19. 1 Pet. i. 2. Jude 20, 21. 2 Cor. xiii. 14. Eph. ii. 18.

The words *God*, and *Christ*, are used *interchangeably* in many instances like the following.—“For we shall all stand before the *judgment seat of Christ*; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to *God*. So then every one of us shall give account of himself to *God*.” The resurrection of Christ is often ascribed to the power of God, and yet Christ declared that he would raise his own body. “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down OF MYSELF; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” The same union of operation with the Father, is strongly implied in those passages which speak of the resurrection of mankind; which is sometimes ascribed to God, and sometimes to Christ. Rom. xiv. 10—12. John x. 17, 18. v. 28, 29. compare Acts xxvi. 8.

The Father and the Son are exhibited both *conjointly* and *interchangeably*, as the object of prayer, and the source of spiritual blessings, in such instances as these.—“Now *God himself and our Father, and our Lord Jesus Christ*, direct our way unto you. Now *our Lord Jesus Christ himself, and God even our Father*, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.” 1 Thess. iii. 11, 12. 2 Thess. ii. 16, 17. In other instances they are joined in the *same act of worship*. “Blessing, and honour, and glory, and power, be unto HIM that sitteth upon the throne, and unto the LAMB for ever. Salvation to our God, who sitteth upon the throne, and unto the LAMB.” Rev. v. 13. vii. 10. Whoever considers the import of such passages will surely not be surprised that our Saviour should declare, that whatsoever things the Father doeth, “*these also* doeth the Son likewise;” and on this ground should demand “that all men should honour the Son, *even as they honour the Father*.” John v. 19, 23.

On the supposition that the doctrine of the Trinity is true, these passages admit of an easy interpretation. But

if that be rejected, it is difficult to conceive what explanation can be given of them which is consistent with the exclusive rights of the Godhead. It would shock every mind to hear other names associated, as these are throughout the Scriptures, with the ever blessed Jehovah, who is infinitely jealous of his own honour, and has threatened with severe punishment all those who give his glory to another.

Besides, if the declarations which ascribe the attributes and honours of Godhead to the Son and to the Holy Spirit are not to be understood literally, but figuratively, as has sometimes been said, how is it to be accounted for, that the sacred writers have no where used the same figurative style when speaking of those who are confessedly inferior to God? Why is it used only in reference to the Son and to the Holy Spirit? The examples in which the word *god* is applied to idols, and in two or three instances to men, are so different, both in the form of expression and in their connexion, that they cannot be considered as at all analogous. Let the style which the Scriptures use in their descriptions of the Son and of the Holy Spirit be taken *as a whole*, and it is hazarding nothing to say, that it is without a parallel in the Bible. Whence this great, this wonderful singularity? Either the sacred writers are chargeable with a peculiarity of style which cannot be reconciled with any just principles of interpretation, and the tendency of which is to unsettle the mind concerning their meaning in other places; or, the language in which they ascribe divine attributes and honours to the Son and to the Spirit, as well as to the Father, must be received according to its plain import, and the doctrine as it has been stated in this treatise be allowed to be sustained.

I have now endeavoured to establish two propositions.

FIRST. *The Scriptures mention certain characteristics by which God is known and distinguished from all other beings; and which he does not permit to be applied to any other than himself.*

SECONDLY. *These same characteristics, which belong only to God, and are forbidden by him to be applied to any other, are ascribed in Scripture, by God himself, to the Father, to the Son, and to the Holy Spirit.*

It follows, by unavoidable inference,

THIRDLY. *That the Father, the Son, and the Holy Spirit, are the one, only, living, and true God; and that there is in*

the Divine Nature, or Godhead, a foundation for such a distinction as authorizes the application of the personal pronouns I, thou, he, to each of these names, and requires divine attributes and honours to be ascribed to the Son, and to the Holy Spirit, as well as to the Father.

This is the doctrine of the Trinity, which it was proposed to establish. A conclusion which is built upon such premises can never be shaken. Before it can be overthrown, it must be shown, either that the testimony of Scripture is unworthy of confidence; in other words, that the Bible is not the word of God; or, that, interpreted according to the acknowledged principles of language, it does not ascribe divine attributes and honours to the Son and to the Spirit, as well as to the Father. The first will not be attempted, till the days of avowed infidelity shall have returned; and the last, it is believed, cannot be done, while the Scriptures remain what they now are, and the meaning of words is the same. The truth of the doctrine which we are considering, may be regarded, therefore, as resting upon an immoveable foundation. So long as there is any truth in the axiom, that *things which are equal to the same, are equal to one another*, so long may it be demonstrably shown from the inspired records, that the Father, Son, and Holy Spirit, are *equally Divine*, and consequently that the statement contained in this treatise is true.

Here we might close the argument, and proceed to show the practical importance of the doctrine of the Trinity. But lest it should be supposed, that the conclusion to which we have come has been drawn without reference to the objections which are alleged by those who reject the doctrine, I will notice some of the principal of them, and examine how far they are built upon a solid foundation.

The objection, that the doctrine is absurd *in itself*, being of the nature of a previous question, which must be settled before any direct testimony can be received, has been already considered, and shown to be groundless so far as the statement in the present treatise is concerned.

It is also objected, that there are many passages of Scripture in which Christ is represented as *inferior* to the Father; and that these are inconsistent with his Supreme Divinity.

The passages to which reference is made are such as the following.—“My Father is greater than I. The Son can

do nothing of himself, but what he seeth the Father do. The Father loveth the Son, and hath *given* all things into his hand. All power is *given* unto me in heaven and in earth. For there is one God, and one Mediator between God and men, the *man* Christ Jesus. God, who created all things *by* Jesus Christ. The Father judgeth no man, but hath *committed* all judgment to the Son. Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; . . . and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." John xiv. 28. v. 19. iii. 35. Matt. xxviii. 18. Eph. iii. 9. v. 22. 1 Tim. ii. 5. Mark xiii. 32. 1 Cor. xv. 24. 28.

It will not be doubted that these quotations exhibit the difficulty to which the objection refers, in as strong a light as any in the New Testament. They have been selected with this design. In what way, then, are these passages to be reconciled with those which ascribe divine attributes to Christ?

In answer to this inquiry, it is to be observed, that the Scriptures represent Christ as possessing an *original* and an *assumed* character. In the first place, they assert that he existed and acted long before he appeared on earth. "Jesus said unto them, Verily, verily, I say unto you, *before Abraham was, I am.* And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was.*" We are told also that Christ in his pre-existent state was Divine. "In the beginning was the Word, and the Word was with God, and the *Word was God.*" In the next place, the Scriptures describe a great and wonderful change as having taken place in the condition of Christ. The evangelist John declares that the "*Word became flesh, and dwelt among us.*" Paul says, "And without controversy great is the mystery of godliness, *God was manifest in the flesh.*" Other passages are more minute in the account which they give of this change; but no where is it more strongly avowed, or more fully exhibited, than in the following passage: "Who being in the form of God, thought it not robbery to be equal with

God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." John i. 14. 1 Tim. iii. 16. Phil. ii. 6, 7.

Who does not perceive in these passages a two-fold description of the person of Christ, in which he is represented as possessing an *original* and an *assumed* character? But let this distinction be made, and the difficulty which has been referred to ceases to exist. In his *original* character, Christ is Divine; and is therefore represented as equal with the Father, in the numerous passages which have been brought to prove his Divinity. But in his *assumed* character, he is man and Mediator; and is accordingly represented in other places as limited in knowledge and power, and as acting in subordination to the will of the Father. As a *man*, he is, and must be, inferior to the Father in every thing which distinguishes the human from the Divine nature; and he can have no knowledge of future events, and of course can have none of the day of judgment, any farther than it is revealed to him. To suppose that he can, would be to suppose either that human nature does not properly belong to him, or that a finite mind can, of itself, discern what is obvious only to the eye of omniscience; neither of which is true. In like manner, Christ, in his complex character of *God and man*, is invested by the Father with the office of Mediator, and is said to receive from him a kingdom, and authority to govern the universe. It is in this character, also, that he is commissioned to execute the work of redemption, to make atonement for sin, and to judge the world at the last day. All is done in subordination to the will of the Father; and when he shall have answered the ends for which this commission was given him, he will resign it, and with it the kingdom which he has received, that God may be all in all. In this manner the various classes of passages which speak of our Saviour's person and attributes may be easily reconciled, and in no other way can they be. If Christ be not truly and properly Divine, no consistent explanation can be given of those passages which represent him as equal to the Father. If he be not also man and Mediator, none can be given of those which speak of

his subordination to the Father. But if both characters are allowed to be united in one complex person, all the passages harmonize with each other. Nor is the supposition of two natures in Christ any more inadmissible than the supposition of two natures in man. If the attributes of animal and spiritual existence may be combined, so as to form one person, who will say that it is beyond the reach of almighty power to combine human and divine attributes in the person of Jesus Christ? We speak of man as being mortal and immortal; yet no one mistakes our meaning; because when we speak of man as *mortal*, every one understands us to refer to his *corporeal* nature; and when we speak of him as *immortal*, to his *spiritual* nature. Nor need the sacred writers be misapprehended, when they attribute two natures to Christ, and speak of him sometimes in reference to one, and sometimes in reference to the other.

Still it may be asked, if Christ is himself God, how can God be said to have created the world *by* Christ? To this it may be answered, that the distinction between the Father, Son, and Spirit, though not inconsistent with the Divine Unity, is nevertheless a *real* distinction, and such as lays the foundation for a *relation* of some kind between them. This relation, if expressed at all, must be expressed in the language of men. But it is manifest that all such language is inadequate to describe the precise nature of that relation; and consequently must be regarded as the language of approximation merely. The apostle John, as we have seen, says concerning Christ, "In the beginning was the Word, (in the original, *Logos*,) and the Word was *with* God, and the Word *was* God. The same was in the beginning *WITH* God." Suppose now that this phraseology should be understood *literally*, might not the objector ask, with the same propriety, if the Word was himself God, how could he be represented as being *with* God? Every one must see that while a distinction of some kind is indicated by this language, the terms which express it are used in a peculiar and qualified sense.

In like manner, when it is said that God created the world *by* Christ, the words are to be understood as referring to that *DISTINCTION* which exists in the Divine Nature, between the Father and the Son; and which, whether it consist in the order of operation, or in something else,

renders it proper to ascribe the work of creation to the Divine Word, in a *special* sense. In accordance with this view of the subject is the representation of the evangelist John, in the place referred to. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made *by him*; and *without him* was not any thing made which was made. The world was made BY HIM. And the Word was made flesh, and dwelt among us; and we beheld HIS glory, the glory as of the only begotten of the FATHER, full of grace and truth." Two things are here manifest: the writer distinguishes between the Father and the Word, or Logos; and he ascribes creation directly to the latter; that is, he ascribes it to God, *as the Word*. It is doubtless with reference to the same distinction, that God is said to create the world BY the Word, or Christ.

Let the remarks which have now been offered be attentively considered, and it will be seen that the doctrine of the Trinity, instead of being open to the objection which has been discussed, is the only system which effectually obviates that objection, since it is the only one which corresponds with the entire representation of the Scriptures themselves.

The use of the word "person," as applied to the Trinity, has given rise to an objection of another kind. It has seemed to those who make the objection to imply the existence of three distinct Gods; as when applied to men, it denotes a separate, conscious being. But it should be remembered, that the meaning of this, like that of every other word, is entirely arbitrary. It may signify more or less, according to the design of those who use it. As applied to the Trinity, it denotes simply *that* in the Divine Nature, be it what it may, which lays the foundation for ascribing the characteristics of the true God to the Father, to the Son, and to the Holy Spirit, and for applying to each the *personal* pronouns I, thou, and he. For this purpose, it is perhaps as convenient a word as any other. Still, it is not a term of Scripture, and may be used or not, according to each one's views of its propriety. All that is necessary is, that some word or phrase be adopted to express the distinction which has been mentioned, and

that when "person" is thus used, it be clearly understood that it is employed not in an ordinary, but in a special and qualified sense. Notwithstanding, to show that the doctrine is independent of this word, and may be discussed without it, it is not used in the present treatise.

Should it, after all, be objected, that the subject is mysterious, and therefore not to be believed; it is admitted that so far as the *explanation* of the fact which it teaches is concerned, it is above the comprehension of human minds. We acknowledge that what we have to present on this subject is not theory, but fact; not explanation, but evidence. Is it, however, rational; is it safe, to reject a fact which is supported by good evidence, merely because we cannot explain it? If so, then there are many facts relating to the character and government of God, which may be disbelieved, though God himself has testified to the truth of them. Nor may we stop here. The natural world presents innumerable phenomena which no human intellect can explain, and which, therefore, we may disbelieve, though we have the testimony of our senses to their reality. A principle which leads to such conclusions can have no claim to confidence; and no objection founded upon it is worthy of a serious and enlightened mind. The only question to be decided is: Do the Scriptures, interpreted according to the established principles of language, teach that there is in the Divine Nature such a distinction as has been mentioned? If they do, there is no alternative but to admit the fact, or to deny that the Bible is the word of God.

I am aware how common it is to plead the simplicity of other views of the Divine Nature, as a reason for rejecting the doctrine of the Trinity. But let us not be deceived. There is a simplicity which is not of the Gospel. No religion is more simple, none more opposed to every thing like mystery, than Deism; yet Deism is not the religion of the Gospel. It was not thus that Paul reasoned on this most profound of subjects. Neither the unbelief of the Jew, nor the learning and philosophy of the Greek, could prevent him from saying, wherever he went, "Without controversy great is the mystery of godliness; *God was manifest in the flesh.*" To follow such an example cannot but be safe. It is at least wise

But there need be no difficulty in comprehending this doctrine, so far as correct views are necessary to correct practice. We have only to remember the offices which are sustained, or the works which are performed, by the Father, the Son, and the Spirit, to acknowledge them in those offices and works, and to pay them the honours which are due to their divine character. No matter how illiterate a man may be, he can understand the FACT, that we have access to the Father through the mediation of the Son, and by the aid of the Spirit; and this is the substance of the doctrine of the Trinity, considered in its relations to our duty and happiness. Christians may adopt whatever methods of explanation and illustrations they please; these should never be made the standard of a Scriptural faith. The great and visible bond of their union should consist in acknowledging the *fact*, that supreme and divine honours are due to the Father, to the Son, and to the Holy Spirit, and in a correspondent practice.

III. It remains to point out the PRACTICAL IMPORTANCE of the doctrine which has been discussed.

Were it not that the subject is one of great practical interest, it is difficult to conceive why it should occupy so prominent a place in the Scriptures. The design of revelation is not to amuse men with curious speculations, but to teach them their duty. It might therefore be inferred from the fact that so much is said concerning the divine character of the Father, the Son, and the Holy Spirit, that the doctrine of the Trinity, which teaches their union in the Divine Nature, is of fundamental importance. A few considerations, which is all that the limits of this treatise admit, will show that such is its real character.

In the *first* place, it is essentially connected with the question of religious worship. If there be a subject of deep and solemn moment, it is this. There can be but one lawful object of religious worship, because there is but one only living and true God. He who worships any other being, or who does not worship God according to his *true* character, is an idolater, and must answer for an offence which is every where represented in the Scriptures as one of great criminality. If, then, it be important that we know to whom our religious homage is due; if we would avoid the sin of idolatry, and not worship an imaginary Deity,

it is our duty to believe the doctrine of the Trinity, and conform our practice to it; since any other God than that which it describes, is not the God of the Scriptures.

There can be no middle path here. Either there is great error and sin in receiving the doctrine of the Trinity, or there is great error and sin in rejecting it. The subject renders every thing like compromise impossible. Every one will indeed judge for himself, and to his own master will stand or fall. But it is plain, that those who adopt and those who reject the views which it gives of the Supreme Being, possess different and opposite religions, and so far as relates to this point, can have no concord either in their faith or worship.

In the *second* place, the importance of the doctrine will appear yet more manifest, if we consider the necessary connexion which it holds with other truths and facts revealed in the Scriptures. To select but a single point for illustration. How different must be the views which men form of the mediation of Christ, particularly of the greatness and moral value of those sacrifices which he made for the salvation of men, of his all-sufficiency to save, and of his intercession, according as they believe or reject the doctrine of his real and proper Divinity! How is it possible to attach the same moral dignity to the actions and sufferings of one who is merely created or human, as of one who is also Divine? Who, therefore, will say, that the moral influence exerted by Jesus Christ is not most deeply affected by the manner in which this great article of our faith is determined? It is not too much to say, that this single circumstance makes an infinite difference in the character of him whom we are to acknowledge as our Saviour, and that it may lay a foundation for an infinite difference in the method by which we apprehend that our salvation is to be accomplished. Particularly is it true, that whatever views affect the dignity of Christ's person, affect in the same degree his qualifications to make an atonement for sin; and the nearly universal rejection of this last doctrine, by those who reject the Divinity of Christ, proves that they are likely to stand or fall together.

I might mention other topics, which are intimately connected with the subject of this treatise, and show how strongly they influence both our feelings and conduct;

I might dwell, in particular, on the effect which it must have on our devotions, and especially on our addresses to Christ, to regard him as possessed of infinite perfections; but what has been said is sufficient to show the great importance of the doctrine which has been discussed, as an article of faith.

I add, *thirdly*, that it is no less deeply connected with our hopes as immortal beings. If the worship of the only true God has any thing to do with our present character, or our future prospects; if it can have any influence on the question of our acceptance with God, whether we trust in Christ as the great atoning sacrifice for sinners, or rely upon some other ground for pardon and eternal life; then is the doctrine of the Trinity at the foundation of our hopes as immortal beings. Nor should it be forgotten, that if we refuse this way of salvation which God has provided through his Son, "there remaineth no more sacrifice for sin." There is but one Saviour, and one way of salvation. If we mistake here, our error is, or may be, fatal. In like manner, if we renounce the Holy Spirit, we have no other Sanctifier, Comforter, nor Guide. We reject the appointed and only efficient agent of regeneration, of progressive holiness, and of inward and spiritual blessedness. Of such importance is the doctrine which has been considered. All that is most material to our worship, to our faith, and to our hopes, is involved in it.

In view of the evidence which has been presented in support of this great article of revealed religion, the reader will see how little it has to fear from the spirit of deep and earnest investigation, which the present age has awakened. If there be a sentiment of the Bible which invites inquiry on the ground of evidence, it is the doctrine of the Trinity. It is built on no preconceived opinions of the mode of the divine existence. It is derived purely from testimony. The Scriptures being divinely inspired, the declarations which they contain may be regarded as ultimate facts, having the same relation to moral, which the phenomena of nature have to physical, science. Since, therefore, the doctrine of the Trinity is a fair inference from these declarations, it can no more be shaken by investigation, than the theory of Newton concerning the visible universe.

What strong ground of hope and consolation have they who have made this God their refuge! An everlasting Father and Friend, an infinite Saviour, and an almighty Sanctifier, united in accomplishing their salvation, and engaged to make them completely and for ever blessed. What a guarantee of ultimate safety and happiness is this; and how is it possible to contemplate it but with wonder and joy!

Who then can estimate the consequences of rejecting a doctrine supported by such evidence, and involving such interests? Is any one who reads these pages tempted to do this? Consider whether your doubts arise from having carefully and thoroughly studied the Scriptures, accompanied with frequent and earnest prayer to God for divine teaching; or whether it be not for some other reasons, which will be less satisfactory to you in the day of final account. The responsibility which is assumed by such a rejection, may well awaken the deepest solicitude. Expunge the evidence which the Bible furnishes of the truth of the doctrine, and you blot out the light of revelation, and cover its pages with chaotic darkness. Shut out the trembling, anxious sinner from that divine refuge which is here provided for him, and you bid him trust in an arm of flesh, though the curse of heaven is denounced against the man who does it. But this is not all. You hush the still, small voice of that Spirit, which speaks to his soul, and convinces him of sin. No breath of spiritual life passes over the valley of death; and no Star of Bethlehem arises to guide the inquiring mind to Jesus.

Soon the veil which now hides these invisible glories will be removed; and then all who are permitted to enter into heaven, will doubtless, with one heart and voice, ascribe "Blessing, and honour, and glory, and power, unto HIM who sitteth upon the throne, and unto the LAMB." Then will it be known, by blissful experience, what it is to enjoy "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," for ever and ever.

END.

MORAL DIGNITY

OF THE

MISSIONARY ENTERPRISE.

THE FIELD IS THE WORLD.

PHILOSOPHERS have speculated much concerning a process of sensation, which has commonly been denominated the emotion of sublimity. Aware that, like any other simple feeling, it must be incapable of definition, they have seldom attempted to define it; but, content with remarking the occasions on which it is excited, have told us that it arises, in general, from the contemplation of whatever is vast in nature, splendid in intellect, or lofty in morals. Or, to express the same idea somewhat varied, in the language of a critic of antiquity, "that alone is truly sublime, of which the conception is vast, the effect irresistible, and the remembrance scarcely, if ever, to be erased."

But although philosophers alone have written about this emotion, they are far from being the only men who have felt it. The untutored peasant, when he has seen the autumnal tempest collecting between the hills, and, as it advanced, enveloping in misty obscurity village and hamlet, forest and meadow, has tasted the sublime in all its reality; and whilst the thunder has rolled and the lightning flashed around him, has exulted in the view of nature moving forth in her majesty. The untaught sailor boy, listlessly hearkening to the idle ripple of the midnight wave, when on a sudden he has thought upon the unfathomable abyss beneath him, and the wide waste of waters around him, and the infinite expanse above him, has enjoyed, to the full, the emotion of sublimity, whilst his inmost soul has trembled at the vastness of its own conceptions. But why need I multiply illustrations from nature? Who does not recollect the emotions he has felt whilst surveying aught in the material world of terror or of vastness?

And this sensation is not produced by grandeur in material objects alone. It is also excited on most of those occasions in which we see man tasking, to the uttermost, the

energies of his intellectual or moral nature. Through the long lapse of centuries, who without emotion has read of LEONIDAS and his three hundred's throwing themselves as a barrier before the myriads of Xerxes, and contending unto death for the liberties of Greece?

But we need not turn to classic story to find all that is great in human action; we find it in our own times, and in the history of our own country. Who is there of us that, even in the nursery, has not felt his spirit stir within him, when with childlike wonder he has listened to the story of WASHINGTON? And although the terms of the narrative were scarcely intelligible, yet the young soul kindled at the thought of one man's working out the deliverance of a nation. And as our understanding, strengthened by age, was at last able to grasp the detail of this transaction, we saw that our infantile conceptions had fallen far short of its grandeur. O if an American citizen ever exults in the contemplation of all that is sublime in human enterprise, it is when, bringing to mind the men who first conceived the idea of this nation's independence, he beholds them estimating the power of her oppressor, the resources of her citizens, deciding in their collected might that this nation should be free, and through the long years of trial that ensued, never blenching from their purpose, but freely redeeming the pledge they had given, to consecrate to it "their lives, their fortunes, and their sacred honor."

"Patriots have toil'd, and in their country's cause
Bled nobly; and their deeds, as they deserve,
Receive proud recompense. We give in charge
Their names to the sweet lyre. The historic muse,
Proud of her treasure, marches with it down
To latest times; and sculpture, in her turn,
Gives bond in stone and ever-during brass,
To guard them, and immortalize her trust."

It is not in the field of patriotism alone, that deeds have been achieved to which history has awarded the palm of moral sublimity. There have lived men, in whom the name of patriot has been merged in that of philanthropist; who, looking with an eye of compassion over the face of the earth, have felt for the miseries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature, to strike off one form of suffering from the catalogue of human wo.

Such a man was HOWARD. Surveying our world like a spirit of the blessed, he beheld the misery of the captive, he heard the groaning of the prisoner. His determination was fixed. He resolved, single handed, to gauge and to measure one form of unpitied, unheeded wretchedness, and, bringing it out to the sunshine of public observation, to work its utter extermination. And he well knew what this undertaking would cost him. He knew what he had to hazard from the infection of dungeons, to endure from the fatigues of inhospitable travel, and to brook from the insolence of legalized oppression. He knew that he was devoting himself upon the altar of philanthropy, and he willingly devoted himself. He had marked out his destiny, and he hastened forward to its accomplishment, with an intensity "which the nature of the human mind forbade to be more, and the character of the individual forbade to be less." Thus he commenced a new era in the history of benevolence. And hence the name of HOWARD will be associated with all that is sublime in mercy, until the final consummation of all things.

Such a man was CLARKSON. We have seen him, laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a continent from rapine and murder. We have seen him and his fellow philanthropists for twenty years never waver from their purpose. We have seen them persevere amidst neglect and obloquy, and contempt and persecution, until, having roused the sensibilities of their nation, she rose in her might, and by one act, separated herself from the foul iniquity.

It will not be doubted that, in such actions as these, there is much which may be truly called the moral sublime. If, then, we should attentively consider them, we might, perhaps, ascertain what must be the elements of that enterprise, which may lay claim to this high appellation. It cannot be expected that in the few pages of a Tract we should analyze them critically. It will, however, we think, be found, upon examination, that to that enterprise alone has been awarded the meed of sublimity, of which the *conception was vast, the execution arduous, and the means to be employed simple but efficient*. Were not the object *vast*, it could not arrest our attention. Were not its accomplishment *arduous*, none of the nobler energies of man being tasked in its execution, we

should see nothing to admire. Were not the means to that accomplishment *simple*, our whole conception being vague, the impression would be feeble. Were they not *efficient*, the most intense exertion could only terminate in failure and disgrace.

And here we may remark, that, wherever these elements have combined in any undertaking, public sentiment has generally united in pronouncing it sublime, and history has recorded its achievements among the noblest proofs of the dignity of man. Malice may for a while have frowned, and interest opposed; men who could neither grasp what was vast, nor feel what was morally great, may have ridiculed. But all this has soon passed away. Human nature is not to be changed by the opposition of interest or the laugh of folly. There is still enough of dignity in man to respect what is great, and to venerate what is benevolent. The cause of man has at last gained the suffrages of man. It has advanced steadily onward, and left ridicule to wonder at the impotence of its shaft, and malice to weep over the inefficacy of its hate.

And we bless God that it is so. It is cheering to observe that, amidst so much that is debasing, there is still something that is ennobling in the character of man. But whilst the general assertion is true, that he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was, to the tasteful and erudite Greek, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who dwell upon the footstool? Why is it that the man, whose soul swells with ecstasy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity when thinking of their Creator? Why is it that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness? Why should the noblest undertaking of mercy, if it only combine

among its essential elements the distinctive principles of the Gospel, become at once stale, flat, and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it that the enterprise of proclaiming peace on earth and good will to man, fraught, as it would seem, with more than angelic benignity, should, to many of our fellow-men, appear worthy of nothing better than neglect or obloquy?

The reason for all this we shall not now pretend to assign. We only express our regret that such should be the fact. Confining ourselves, therefore, to the bearing which this moral bias has upon the missionary cause, it is with pain we are obliged to believe, that there is a large and most respectable portion of our fellow-citizens, for many of whom we entertain every sentiment of personal esteem, and to whose opinions, on most other subjects, we bow with unfeigned deference, who look with perfect apathy upon the present system of exertions for evangelizing the heathen: and we have been greatly misinformed, if there be not another, though a very different class, who consider these exertions a subject for ridicule. Perhaps it may tend somewhat to arouse the apathy of the one party, as well as to moderate the contempt of the other, if we can show that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise which was ever linked with the destinies of man. To show this will be our design; and in prosecuting it, we shall direct your attention to the grandeur of the object; the arduousness of its execution; and the nature of the means on which we rely for success:

I. THE GRANDEUR OF THE OBJECT. In the most enlarged sense of terms, *The Field is the World*. Our design is radically to affect the temporal and eternal interests of the whole race of man. We have surveyed this field *statistically*, and find, that of the eight hundred millions who inhabit our globe, but two hundred millions have any knowledge of the religion of Jesus Christ. Of these, we are willing to allow that but one half are his real disciples, and that therefore there are seven of the eight hundred millions to whom the Gospel must be sent.

We have surveyed this field *geographically*. We have looked upon our own continent, and have seen that, with

the exception of a narrow strip of thinly settled country from the gulf of St. Lawrence to the mouth of the Mississippi, the whole of this new world lieth in wickedness. Hordes of ruthless savages roam the wilderness of the West, and men almost as ignorant of the spirit of the Gospel, are struggling for independence in the South.

We have looked over Europe, and behold there one nation putting forth her energies in the cause of evangelizing the world. We have looked for another such nation; but it is not to be found. A few others are beginning to awake. Most of them, however, yet slumber. Many are themselves in need of missionaries. Nay, we know not but the movement of the cause of man in Europe is at present retrograde. There seems too evidently a coalition formed of the powers that be, to check the progress of moral and intellectual improvement, and to rivet again on the human mind the manacles of papal superstition. God only knows how soon the re-action will commence, which shall shake the continent to its centre, scatter thrones and sceptres and all the insignia of prescriptive authority, like the dust of the summer's threshing-floor, and establish throughout the Christian world representative governments, on the broad basis of common sense and inalienable right.

We have looked over Africa, and have seen that, upon one little portion, reclaimed from brutal idolatry by missionaries, the Sun of Righteousness has shined. It is a land of Goshen, where they have light in their dwellings. Upon all the remainder of this vast continent, there broods a moral darkness, impervious as that which once veiled her own Egypt, on that prolonged and fearful night when no man knew his brother.

We have looked upon Asia, and have seen its northern nations, though under the government of a Christian prince, scarcely nominally Christian. On the West, it is spell-bound by Mahomedan delusion. To the South, from the Persian gulf to the sea of Kamschatka, including also its numberless islands, except where here and there a Syrian church or a missionary station twinkles amidst the gloom, the whole of this immense portion of the human race is sitting in the region and shadow of death. Such, then, is the field for our exertion. It encircles the whole family of man: it includes every unevangelized being of the species to which

we belong. We have thus surveyed the missionary field, that we may know how great is the undertaking to which we stand committed.

We have also made an estimate of the *miseries* of this world. We have seen how, in many places, the human mind, shackled by ignorance and enfeebled by vice, has dwindled almost to the standard of a brute. Our indignation has kindled at hearing of men, immortal as ourselves, bowing down and worshipping a wandering beggar, or paying adoration to reptiles and to stones.

Not only is intellect, every where, under the dominion of idolatry, prostrated; beyond the boundaries of Christendom, on every side, the dark places of the earth are filled with the habitations of cruelty. We have mourned over the savage ferocity of the Indians of our western wilderness. We have turned to Africa, and seen almost the whole continent a prey to lawless banditti, or else bowing down in the most revolting idolatry. We have descended along her coast, and beheld villages burnt or depopulated, fields laid waste, and her people, who have escaped destruction, naked and famishing, flee to their forests at the sight of a stranger.

We have turned to Asia, and beheld how the demon of her idolatry has worse than debased, has brutalized the mind of man. Every where his despotism has been grievous; here, with merciless tyranny, he has exulted in the misery of his victims. He has rent from the human heart all that was endearing in the charities of life. He has taught the mother to tear away the infant as it smiled in her bosom, and cast it, the shrieking prey, to contending alligators. He has taught the son to light the funeral pile, and to witness, unmoved, the dying agonies of his widowed, murdered mother!

We have looked upon all this; and our object is, to purify the whole earth from these abominations. Our object will not have been accomplished till the tomahawk shall be buried for ever, and the tree of peace spread its broad branches from the Atlantic to the Pacific; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant valleys of the West echo with the song of the reaper; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

Our labours are not to cease until Africa shall have been enlightened and redeemed, and Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

How changed will then be the face of Asia ! Bramins, and sooders, and casts, and shasters, will have passed away, like the mist which rolls up the mountain's side before the rising glories of a summer's morning ; while the land on which it rested, shining forth in all its loveliness, shall, from its numberless habitations, send forth the high praises of God and the Lamb. The Hindoo mother will gaze upon her infant with the same tenderness which throbs in the breast of any Christian mother : and the Hindoo son will pour into the wounded bosom of his widowed parent the oil of peace and consolation.

In a word, point us to the loveliest village that smiles upon a Scottish or New-England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kraal as happy and as gladsome as that Scottish or New-England village. Point us to the spot on the face of the earth, where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise ; point us to the loveliest and happiest neighborhood in the world on which we dwell ; and we tell you that our object is to render this whole earth, with all its nations, and kindreds, and tongues, and people, as happy, nay, happier than that neighborhood.

We have considered these beings as immortal, and candidates for an eternity of happiness or misery. And we cannot avoid the belief that they are exposed to eternal misery. Here, you will observe, the question with us is not, whether a heathen, unlearned in the Gospel, can be saved. We are willing to admit that he may. But if he be saved, he must possess holiness of heart ; for without holiness no man shall see the Lord. And where shall we find holy heathen ? Where is there the vestige of purity of heart among unevangelized nations ? It is in vain to talk about the innocence of these children of nature. It is in vain to tell us of their graceful mythology. Their gods are such as lust makes welcome. Of their very religious services it

is a shame to speak. To settle the question concerning their future destiny, it would only seem necessary to ask, What would be the character of that future state, in which those principles of heart, which the whole history of the heathen world developes, were suffered to operate in their unrestrained malignity?

No ! solemn as is the thought, we do believe, that, dying in their present state, they will be exposed to all that is awful in the wrath of Almighty God. And we do believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Our object is to convey to those who are perishing, the news of this salvation. It is to furnish every family on the face of the whole earth with the word of God, written in its own language ; and to send to every neighborhood a preacher of the cross of Christ. Our object will not be accomplished until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room ; until this earth, instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly, and church of the first born, whose names are written in heaven. Our design will not be completed until

“ One song employs all nations, and all cry,
 ‘ Worthy the Lamb, for he was slain for us.’
 The dwellers in the vales, and on the rocks,
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy ;
 Till, nation after nation taught the strain,
 Earth rolls the rapturous hosanna round.”

The object of the missionary enterprise embraces every child of Adam. It is vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth, all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish, reserved for every son of man that doeth evil, and give it a title to glory, honor, and immortality. You see, then, that our object is, not only to affect every individual of the species, but to affect him in the momentous extremes of infinite happiness and infinite wo. And now we ask what object ever undertaken

The missionary undertaking calls for *perseverance*; a perseverance of that character, which, having once formed its purpose, never wavers from it till death. And if ever this attribute has been so exhibited as to challenge the respect of every man of feeling, it has been in such instances as are recorded in the history of the missions to Greenland, and to the South Sea Islands, where we beheld men, for fifteen or twenty years, suffer every thing but martyrdom, and then seeing no fruit from their labor, resolve to labor on till death, if so be they might, at last, *save one benighted heathen from the error of his ways*.

This undertaking calls for *self-denial* of the highest and holiest character. He who engages in it, must, at the very outset, dismiss every wish to stipulate for any thing but the mere favor of God. His first act is voluntary exile from all that a refined education loves; and every other act must be in unison with this. The salvation of the heathen is the object for which he sacrifices, and is willing to sacrifice, every thing that the heart clings to on earth. For this object he would live; for this he would die; nay, he would live any where, and die any how, if so be he might rescue one soul from everlasting wo.

Hence you see that this undertaking requires *courage*. It is not the courage which, wrought up by the stimulus of popular applause, can rush now and then upon the cannon's mouth; it is the courage which, alone and unapplauded, will, year after year, look death, every moment, in the face, and never shrink from its purpose. It is a principle which will "make a man intrepidly dare every thing which can attack or oppose him within the whole sphere of mortality, retain his purpose unshaken amidst the ruins of the world, and press toward his object while death is impending over him." Such was the spirit which spake by the mouth of an Apostle, when he said, "And now I go bound in the spirit unto Jerusalem, not knowing the things which shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. Yet none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus."

But, above all, the missionary undertaking requires *faith*, in its holiest and sublimest exercise. And let it not be sup-

posed that we speak at random, when we mention the sublimity of faith. "Whatever," says the British moralist, "withdraws us from the power of the senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings." And when we speak of faith, we refer to a principle which gives substance to things hoped for, and evidence to things not seen; which, bending her keen glance on the eternal weight of glory, makes it a constant motive to holy enterprise; which, fixing her eagle eye upon the infinite of future, makes it bear right well upon the purposes of to-day; a principle which enables a poor feeble tenant of the dust to take strong hold upon the perfections of Jehovah; and, fastening his hopes to the very throne of the Eternal, "bid earth roll, nor feel its idle whirl." This principle is the unfailing support of the missionary, through the long years of his toilsome pilgrimage; and, when he is compared with the heroes of this world, it is peculiar to him. By as much then as the Christian enterprise calls into being this one principle, the noblest that can attach to the character of a creature, by so much does its execution surpass in sublimity every other.

III. Let us consider THE MEANS BY WHICH THIS MORAL REVOLUTION IS TO BE EFFECTED. It is, in a word, by the preaching of Jesus Christ, and him crucified. It is by going forth and telling the lost children of men, that God so loved the world, that he gave his only begotten Son to die for them; and by all the eloquence of such an appeal, to entreat them, for Christ's sake, to be reconciled unto God. This is the lever by which, we believe, the moral universe is to be raised; this is the instrument by which a sinful world is to be regenerated.

And consider the commanding *simplicity* of this means, devised by Omniscience to effect a purpose so glorious. This world is to be restored to more than it lost by the fall, by the simple annunciation of the love of God in Christ Jesus. Here we behold means apparently the weakest, employed to effect the most magnificent of purposes. And how plainly does this bespeak the agency of the omnipotent God. The means which effect his greatest purposes in the kingdom of nature, are simple and unostentatious; while those which man employs are complicated and tumultuous.

How many intellects are tasked, how many hands are wearied, how many arts exhausted, in preparing for the event of a single battle; and how great is the tumult of the moment of decision. In all this, man only imitates the inferior agents of nature. The autumnal tempest, whose sphere of action is limited to a little spot upon our little world, comes forth attended by the roar of thunder and the flash of lightning; while the attraction of gravitation, that stupendous force which binds together the mighty masses of the material universe, acts silently. In the sublimest of natural transactions, the greatest result is ascribed to the simplest, the most unique of causes. He spake, and it was done: he commanded, and it stood fast.

Contemplate the *benevolence* of these means. In practice, the precepts of the Gospel may be summed up in the single command, "Thou shalt love the Lord thy God, with all thy heart, and thy neighbor as thyself." We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done away, by inculcating universally the obligation of love. In this manner we expect to teach rulers justice, and subjects submission; to open the heart of the miser, and unloose the grasp of the oppressor. It is thus we expect the time to be hastened onward, when men shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall no more lift up sword against nation, neither shall they learn war any more.

With this process, compare the means by which men, on the principles of this world, effect a melioration in the condition of their species. Their almost universal agent is threatened or inflicted misery. And, from the nature of the case, it cannot be otherwise. Without altering the disposition of the heart, they only attempt to control its exercise. And they must control it, by showing their power to make the indulgence of that disposition the source of more misery than happiness. Hence, when men confer a benefit upon a portion of their brethren, it is generally preceded by a protracted struggle to decide which can inflict most, or which can suffer longest. Hence, the arm of the patriot is generally, and of necessity, bathed in

blood. Hence, with the shouts of victory from the nation he has delivered, there arises also the sigh of the widow, and the weeping of the orphan. Man produces good by the apprehension, or the infliction of evil. The Gospel produces good by the universal diffusion of the principles of benevolence. In the former case, one party must generally suffer; in the latter, all parties are certainly more happy. The one, like the mountain torrent, may fertilize, now and then, a valley beneath, but not until it has wildly swept away the forest above, and disfigured the lovely landscape with many an unseemly scar. Not so the other;

“It droppeth as the gentle rain from heaven,
Upon the place beneath; it is twice bless'd,
It blesseth him that gives, and him that takes.”

Consider the *efficacy* of these means. The reasons which teach us to rely upon them with confidence, may be thus briefly stated.

1. We see that all which is really terrific in the misery of man, results from the disease of his moral nature. If this can be healed, man may be restored to happiness. Now, the Gospel of Jesus Christ is the remedy devised by Omniscience, specifically for this purpose, and therefore we do certainly know that it will inevitably succeed.

2. It is easy to be seen, that the universal obedience to the command, “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,” would make this world a heaven. But nothing other than the Gospel of Christ can persuade men to this obedience. Reason cannot do it; philosophy cannot do it; civilization cannot do it. The cross of Christ alone has power to bend the stubborn will to obedience, and melt the frozen heart to love. For, said one who had experienced its efficacy, the love of Christ constraineth us, because, we thus judge, that if one died for all, then all were dead; and that he died for all, that they which live, should not live to themselves, but unto Him who died for them, and rose again.

3. The preaching of the cross of Christ is a remedy for the miseries of the fall, which has been tested by the experience of eighteen hundred years; and has never, in a single instance, failed. Its efficacy has been proved by human beings of all ages, from the lisping infant to the sinner an

hundred years old. All climates have witnessed its power. From the ice-bound cliffs of Greenland to the banks of the voluptuous Ganges, the simple story of Christ crucified has turned men from darkness to light, and from the power of Satan unto God. Its effect has been the same with men of the most dissimilar conditions, from the abandoned inhabitant of Newgate to the dweller in the palaces of kings. It has been equally sovereign amidst the scattered inhabitants of the forest, and the crowded population of the densest metropolis. Every where, and at all times, it has been the power of God unto salvation to every one that believeth.

4. And lastly, we know from the word of the living God, that it will be successful, until this whole world has been redeemed from the effects of man's first disobedience. As truly as I live, saith Jehovah, all the earth shall be filled with the glory of the Lord. Ask of me, saith he to his Son, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. In the Revelation which he gave to his servant John, of things which should shortly come to pass; I heard, said the Apostle, great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Here, then, is the ground of our unwavering confidence. Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the word of God, until all be fulfilled. Such, then, are the means on which we rely for the accomplishment of our object, and such the grounds upon which we rest our confidence of success.

And now, deliberately consider the nature of the missionary enterprise. Reflect upon the dignity of its object; the high moral and intellectual powers which are to be called forth in its execution; the simplicity, benevolence, and efficacy of the means by which all this is to be achieved; and we ask you, Does not every other enterprise to which man ever put forth his strength, dwindle into insignificance, before that of preaching Christ crucified to a lost and perishing world?

Engaged in such an object, and supported by such assurances, you may readily suppose, we can very well bear the contempt of those who would point at us the finger of scorn. It is written, In the last days there shall be scoffers. We

regret that it should be so. We regret that men should oppose an enterprise, of which the chief object is, to turn sinners unto holiness. We pity them, and we will pray for them. For we consider their situation far other than enviable. We recollect that it was once said by our Lord, to the first band which he commissioned, He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. So that this very contempt may at last involve them in a controversy infinitely more serious than they at present anticipate. The reviler of missions, and the missionary of the cross, must both stand before the judgment seat of him who said, "Go ye into all the world, and preach the Gospel to every creature." It is affecting to think, that, whilst the one, surrounded by the nation who, through his instrumentality, have been rescued from everlasting death, shall receive the plaudit, Well done, good and faithful servant, the other may be numbered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!

You can also easily perceive how it is that we are not soon disheartened by those who tell us of the difficulties, nay, the hopelessness, of our undertaking. They may point us to countries once the seat of the church, now overspread with Mahommedan delusion; or bidding us look at nations who once believed as we do, now contending for what we consider fatal error, they may assure us that our cause is declining. To all this we have two answers. First, the assumption that our cause is declining, is utterly gratuitous. We think it not difficult to prove, that the distinctive principles we so much venerate, never swayed so powerful an influence over the destinies of the human race as at this very moment. Point us to those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, and sagacity in council, have assigned the highest rank in political importance, and you point us to nations whose religious opinions are most closely allied to those we cherish. Besides, when was there a period, since the days of the Apostles, in which so many converts have been made to these principles, as have been made, both from Christian and Pagan nations, within the last thirty years? Never did the people of the saints of the Most

High look so much like going forth in serious earnest, to take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as at this very day. We see, then, nothing in the signs of the times which forebodes a failure, but every thing which promises that our undertaking will prosper. But, secondly, suppose the cause did seem declining; we should see no reason to relax our exertions, for Jesus Christ has said, "Preach the Gospel to every creature." Appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of Almighty God.

Again, suppose all that this affirmed were true. If it must be, let it be. Let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our own beloved land. Let nation after nation swerve from the faith. Let iniquity abound, and the love of many wax cold, even until there is on the face of this earth but one pure church of our Lord and Savior Jesus Christ. All we ask is, that we may be members of that one church. God grant that we may throw ourselves into this Thermopylae of the moral universe.

But, even then, we should have no fear that the church of God would be exterminated. We would call to remembrance the years of the right hand of the Most High. We would recollect there was once a time, when the whole church of Christ not only could be, but actually was, gathered with one accord in one place. It was then that that place was shaken as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added to the Lord. Soon, we hear, they have filled Jerusalem with their doctrine. The church has commenced her march. Samaria has with one accord believed the Gospel. Antioch has become obedient to the faith. The name of Christ has been proclaimed throughout Asia Minor. The temples of the gods, as though smitten by an invisible hand, are deserted. The citizens of Ephesus cry out in despair, Great is Diana of the Ephesians! Licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading "superstition." But the progress of the faith cannot be stayed. The church of God advances unhurt, amidst racks and dungeons, persecutions and death; yea, "smiles at the drawn dagger, and defies its point." She

has entered Italy, and appears before the walls of the Eternal City. Idolatry falls prostrate at her approach. Her ensign floats in triumph over the capitol. She has placed upon her brow the diadem of the Cæsars !

After having witnessed such successes, and under such circumstances, we are not to be moved by discouragements. To all of them we answer, *Our Field is the World*. The more arduous the undertaking, the greater will be the glory. And that glory will be ours ; for God Almighty is with us.

This enterprise of mercy the Son of God came down from heaven to commence, and in commencing it, he laid down his life. To us has he granted the high privilege of carrying it forward. The legacy which he left us, as he was ascending to his Father and our Father, and to his God and to our God, was, Go ye into all the world, and preach the Gospel to every creature ; and, lo, I am with you always, even unto the end of the world. With such an object before us, under such a Leader, and supported by such promises, other motives to exertion are unnecessary. Each one of you will anxiously inquire, how he may become a co-worker with the Son of God, in the glorious design of rescuing a world from the miseries of the fall !

Blessed be God, this is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place of action is assigned him ; and the cause expects every man to do his duty.

1. You may assist in it by your *prayers*. After all that we have said about means, we know that every thing will be in vain without the influences of the Holy Spirit. Paul may plant, and Apollos water, it is God who giveth the increase. And these influences are promised, and promised alone, in answer to prayer. Ye then who love the Lord, keep not silence, and give him no rest, until he establish and make Jerusalem a praise in the whole earth.

2. You may assist by your *personal exertions*. This cause requires a vigorous, persevering, universal, and systematic effort. It requires that a spirit should pervade every one of us, which shall prompt him to ask himself every morning, What can I do for Christ to-day ? and which should make him feel humbled and ashamed, if at evening he were obliged to confess he had done nothing. Each one of us is as much obligated as the missionaries

themselves, to do all in his power to advance the common cause of Christianity. We, equally with them, have embraced that Gospel, of which the fundamental principle is, *None of us liveth to himself*. And not only is every one bound to exert himself to the uttermost, the same obligation rests upon us so to direct our exertions, that each of them may produce the greatest effect. Each one of us may influence others to embark in the undertaking. Each one whom we have influenced, may be induced to enlist that circle of which he is the centre, until a self-extending system of intense and reverberated action shall embody into one invincible phalanx, "the sacramental host of God's elect." Awake, then, brethren, from your slumbers. Seek, first, the kingdom of God and his righteousness. And recollect that what you would do, must be done quickly. The day is far spent; the night is at hand. Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor wisdom in the grave, whither thou goest.

3. You may assist by your *pecuniary contributions*. And here, I trust, it is unnecessary to say, that in such a cause we consider it a privilege to give. How so worthily can you appropriate a portion of that substance which Providence has given you, as in sending to your fellow-men, who sit in the region and shadow of death, a knowledge of the God who made them, and of Jesus Christ whom he hath sent? We pray you, so use the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. But I doubt not you already burn with desire to testify your love to the crucified Redeemer. Enthroned in the high and holy place, he looks down continually upon the heart of every individual, and will accept of your offering, though it be but the widow's mite, if it be given with the widow's feeling. In the last day of solemn account, he will acknowledge it before an assembled universe, saying, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me!

May God of his grace enable us so to act, so that, on that day, we may meet with joy the record of our life; and to his name shall be the glory in Christ. Amen.

IMPORTANCE OF SALVATION.



It is earnestly requested of every person into whose hands this Tract may fall, that he will not lay it aside, till it has been faithfully read. It will require but a few minutes, and no man's business can be so urgent, that he cannot spend five or ten minutes in considering **THE IMPORTANCE OF SALVATION.** In comparison with this, all other subjects are trivial. To waste time in the pursuit of wealth, or in the chase of sensual pleasure, whilst our salvation is not secure, is more than folly—it is madness. What! would you agree to dwell in the dark dungeon of despair for ever and ever, for the sake of living a few years upon earth in a sumptuous house? Would you consent to endure the sting of the never-dying worm, and the torment of unquenchable fire, to all eternity, for the sake of gratifying your appetites and senses for a moment?

No man would deliberately make such a determination; yet such is the language which many speak by their conduct. The world is pursued daily, at the risk of salvation. The resolution of attending to the concerns of the soul hereafter, answers no other purpose than to lull the conscience asleep. Where have we known a person, by virtue of these flattering resolutions, change his conduct? The next day is like the one that preceded it. Every succeeding year passes by, like those that went before. No convenient time for repentance and reformation ever comes. Youth soon runs out in the giddy circle of pleasure and amusement. Middle age is completely occupied with cares and business; and old age, if it ever arrives, finds the heart hardened, the habits fixed, and the conscience seared. Death overtakes the unfortunate wretch. He dies as he lived, either goaded by guilt, or benumbed with stupidity.

He dies, and sinks to hell, where there are no amusements to entertain, no business to engage, no error to becloud the mind. To fall into the hands of the living God, as an avenging Judge, is dreadful beyond conception: to be eternally miserable, overwhelms the thoughts; and we turn away from it with instinctive horror.

Now, Reader, if hell be intolerably dreadful, salvation is important. Can you reconcile yourself to such sufferings? Can you dwell with everlasting burnings? Only try the torment of fire for a moment, for longer you cannot voluntarily endure it, and you will soon be convinced, that the pains of hell are not to be supported with patience, if they are comparable to fire; but they are worse. Remorse and despair are worse than Nebuchadnezzar's furnace, heated seven times. No flames are equal to the raging of unrepented sin; no strokes of an enemy, like the taunts of infernal spirits. If you had to endure this punishment only for a limited time, the hope of deliverance might help you to bear up under the dreadful weight of sorrow; but although many support themselves by such a hope here, the miserable in hell have no such alleviation! The darkness which surrounds them is thick and horrible. No ray of light ever penetrates it. No gleam of hope ever mitigates the raging anguish of the lost soul. Consider also, that although your sins may not be openly flagrant; yet, as you have heard the Gospel and enjoyed many calls and warnings, and also many strivings of the Spirit, these will exceedingly aggravate your misery, and make your hell hotter than that of the miserable inhabitants of Sodom and Gomorrah. The more comfortable you are in your worldly circumstances, the more miserable will your condition be. To be cast out from among affectionate friends, to keep company with monsters of depravity: from fine houses, pleasant gardens, fertile farms, and downy beds, to be cast into *a lake of fire*! from well-furnished tables, and generous wines and cordials, to be eternally famished with burning thirst, and no gratification ever obtained; no, not so much as a drop of water to cool the tongue. This is hell indeed! Suppose you were doomed to suffer the torment which a sinner in hell must eternally endure, for one hour, in this world, would not the prospect of this

doleful hour mar all your pleasures? In the midst of mirth, would it not make your heart sad; and would it not be ever present in your thoughts? You would be unable to compose yourself to sleep, or to betake yourself to your necessary business. You would consider yourself as an unfortunate wretch; and would perhaps regret that you had ever been born. Your friends would sympathise with you, and all around would look upon you with compassion.

But if, from an hour, the term of your punishment should be enlarged to a year; what would you do? How would you feel? Suppose you could endure the pain of a fiery furnace for a year, without dying or losing your sensibility, and you knew that this was your certain doom; could you be at ease? Could you contain yourself? Would you not disregard all pursuits and enjoyments which the world could propose; and would you not take up a continual lamentation over your unhappy case? Would you not call upon all to pity you, as the most miserable wretch that ever was born. And would you consider the wealth of a prince, the honour of a conqueror, or the pleasure of an epicure, any compensation for such dreadful sufferings? Would you not despise all these things, and say, "The more I enjoy these earthly delights, and the more I forget the misery which is coming upon me, the more intolerable will be my anguish when it arrives!" Should we be thus affected with an hour's, or year's continuation of such sufferings as must be endured in hell, and shall we be indifferent to these same torments, when their duration will be WITHOUT END! O God! what kind of infatuated beings are we! Surely man, of all creatures, is the most stupid, in those things which relate to his salvation! ETERNAL PUNISHMENT! ETERNAL FIRE! EVERLASTING DESTRUCTION! What awful sounds are these! Who can fully understand their import?

I extend my views forward to the day of judgment; but this great day, instead of bringing these sufferings to an end, is the date of their beginning, in all their terror. What shall be endured before, is nothing to what comes after. The fire will then be kindled around both soul and body, which will never cease to burn. The sufferings of

the soul in a separate state, will be like the anticipations of a criminal, who is conscious of guilt, whilst confined in a prison, before the day of trial. They shall then go away into everlasting punishment. Only put yourself, for a moment, in the place of one of those who are commanded by the Judge to depart, under the vengeance of an everlasting curse. The feeling mind recoils from such suppositions, with such repulsive violence, that it is almost impossible to induce men to fix their thoughts steadily on such subjects. But try, for once, the experiment. Overcome your natural reluctance, and imagine yourself to be in the company that will be driven off by the command of the Judge, from the awful tribunal, into outer darkness, *where there is weeping and gnashing of teeth*. May I venture to suggest a few reflections which would probably arise in your mind, in such a situation ?

“Well! the scene is ended—I now know—I feel the misery of my situation! Hope, my last comforter, is eternally fled. Despair has full possession; all is lost; eternally lost! All that I now have, is a miserable, accursed existence! O that I could sink into nothing, and thus escape the wrath of my avenging enemy! But I wish in vain; exist I must. Hell is my portion! I already feel its overwhelming horrors! I am tortured with agonies, and rent with pangs, which no words can describe. All my faculties are instruments of keen torment; all my passions assist in increasing my misery. I see others glorious and happy, but the sight greatly enhances my woe! I feel my envy and malice raging against them; and against their God and Saviour; but my wrath is impotent; it recoils upon myself, and inflicts new wounds on my tormented soul. Was this the price at which I purchased the world and its pleasures? O wretch and fool that I was!—We are commanded to go away. Ah! whither can we go? Is there any secure, or even obscure retreat for us? No. No. We sink in flames. We go into *everlasting misery*! We go to be companions of devils! We plunge into the dark abyss, never to rise again! And these bodies, our old companions in sin, must be also tormented. They are made strong and incorruptible, to bear their part in the unquenchable fire!”

"But we cannot describe the anguish and despair of a lost sinner. The mere possibility of falling into such a state of indescribable anguish ought to fill us with trembling; and so it would, were not our minds blinded by the God of this world. Now, Reader, do you feel no concern about your salvation; or have you some method of easing your mind, under these thoughts? I beseech you to consider well what the nature of that resource is.

The first thought which occurs, by way of relief to your mind, is, perhaps, that *these things cannot be so*: that such torments will never be inflicted, by a good and merciful God. This ground appears to many very plausible, and they rest upon it with the greater confidence, because it has the appearance of honouring the character of God, at the same time that it promises safety to themselves. But before you lean on this prop, look well, I beseech you, to its foundation. Consider, that, before you can derive any rational comfort from this consideration, you must be able to demonstrate, that the tremendous denunciations of God's word against sinners are false; or that he will forfeit his veracity, and never execute his own threatenings. Wretched, indeed, is that subterfuge, the safety of which depends on proving the God of truth a liar. No, Sinner! God will not deny himself for the sake of your case; he will not suffer his word to fall to the ground, to enable you to realize your vain and impious hopes. *He will by no means spare the guilty. Surely, O God, thou wilt slay the wicked. The wicked shall be turned into hell, and all the nations that forget God. Upon the wicked he shall rain snares, fire and brimstone, and this shall be the portion of their cup.*

If you have imbibed the pernicious heresy of those false teachers who tell you that there is no future punishment for transgressors, even if they should die in the commission of the most atrocious crimes; if you believe these men who dare contradict the plain declarations of God's word, your delusion will afford you only a temporary relief. It will be like shutting your eyes, when borne by an irresistible torrent towards a frightful cataract. Your own conscience, if it has not lost all sensibility, will inti-

mate to you, too plainly to be misunderstood, that there is punishment reserved for the wicked in the world to come. Lean not, then, I beseech you, on this broken reed, which will not only fail to support you, but will pierce you to the heart.

But it is more probable that you seek relief from the apprehension of the wrath to come, in a *vague hope of the mercy of God*, of which so much is said in Scripture. The mercy of God is, indeed, a sure refuge for sinners ; but it is never extended to the impenitent, who refuse to forsake their evil ways. If you will repent and believe the Gospel, then will the Lord most graciously and freely forgive all your sins ; but if you depend on the mercy of God to save you from hell, without being saved from sin, you trust to that which has no existence. God will not show mercy to obstinate rebels. The whole tenor of his word assures us of the certainty of this truth.

But, perhaps, you expect and intend to *turn from your sinful ways hereafter*, and thus bring yourself within the influence of God's pardoning mercy. Well, if you should become a true penitent, and humble believer in Jesus, you will be saved : but before you cry peace to yourself, from this expectation, I beg you to consider, that your continuance on earth is uncertain. What is your life ? It is a vapour. We have ocular demonstration, that death comes upon many very unexpectedly ; and although they had entertained the same hope of future repentance, we have awful reason to fear, that it was never realized. They died as they lived ; and went to meet their Judge, with the guilt of all their heinous sins upon their heads. And very often men are taken suddenly away, and have not a moment allowed for that last hope of the sinner, a death-bed repentance. And in other cases, reason is bewildered, and the feelings are stupified ; so that the person who lived carelessly, has no bands in his death. And when it is otherwise, and alarm seizes the guilty person, no help or comfort can be obtained, and he dies in fearful horror and despair.

But if you should live for scores of years, you will never see the day when there will not be as many obstructions

to your turning to God, as there are now ; and as many inducements to cleave to the present world. Do you see men, commonly, forsaking the courses to which they have long been habituated ? Or do you observe that disinclination to piety become less, by increase of years ? You may live to be old and gray-headed, and yet remain unconverted, and go down to hell with a double curse on your head. There is no greater, nor more dangerous delusion among men, than the procrastination of their conversion. While thousands lose their souls in consequence of it, not one ever puts his resolutions into practice, unless some other influence than his own former purposes operates on him. Reader ! awake. Eternity is just before you ; heaven or hell will soon be your abode. For the first, you know, you are not prepared. If you were admitted to that holy place, the exercises and employments of the inhabitants would be no way in accordance with the state of your heart. You love not the service and worship of God here, and death will make no reformation in the sinner's heart. Then, you must be excluded from heaven, by the necessity of the case, unless you acquire new principles, and a new taste. *Except a man be born again, he cannot see the kingdom of God. Without holiness no man shall see the Lord.*

* What you intend to do, do quickly ; for *the time is short*. While you are halting between two opinions, the door of mercy may be shut for ever. Seize the present moment ; break off your sins by repentance ; cry mightily to God for mercy and grace. Place yourself in the way, where Jesus passes along, that he may cast a look of compassion on you, and call you to himself. Read the Scriptures daily. Reflect on your past life. Attend the preaching of the Word. Make one among the company who surround the throne of grace, in social prayer. Avoid ensnaring company, and dissipating amusements. Listen to the voice of conscience, and forsake all known sin ; and see that you perform those external duties which have hitherto been neglected. If you have wronged, or injured any, make restitution, or give satisfaction, as far as is in your power. Abandon all quarrels and strife with your neighbours, and promote piety and good order in your houses, by reading the Scriptures, and calling upon God ; and re-

quiring all within your gates to observe with reverence the Lord's day.

But never think that external duties, or attendance on means and ordinances, however exact, is an evidence that your soul is saved. Never rest satisfied, until you have, from a heart-felt sense of the burden of your sins, *fled for refuge to the hope set before you in the Gospel.* Jesus Christ, apprehended and received by faith, is the only safe sanctuary for a soul pursued by the demands of a broken law. O man! flee to this dear refuge, before the storm, which is black and lowering, overtake you. LAY HOLD ON ETERNAL LIFE. NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION. See, the door of reconciliation is open. Jesus invites you to come to him for rest, and promises that he will not cast you out; yea, complains that you will not come unto him, that you may have life. Others are entering in at the straight gate—why do you delay? Instead of losing by the the change, even in this world, you will gain a hundred fold. *Godliness with contentment is great gain.*



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SOLEMN INQUIRIES;

AND

COUNSEL TO CARELESS SINNERS.



I beseech you, do not rest, but search the Scriptures daily. See page 4.

READER,

You have a soul, an immortal soul, a soul which must shortly live either in heaven, or in hell. Do you ever think of this? Do you *seriously* reflect upon it? For which state is your soul prepared? To which is it hastening? The inquiry is important; for what will it profit you to gain the whole world and lose your soul? Can you endure everlasting burnings! But you hope to be saved. Take care, then, that your hope be well founded. You trust perhaps to the mere mercy of God; but remember, that God is just and true, as well as merciful. God has made laws, every one of which you and I have broken. Are you not bound to love God with all your heart; yet do you not love the world? The world is at enmity with God, and the apostle John says, that if any man love the world, the love of the Father is not in him. Are you not living as the generality of the world are living? Then

you are in the broad road which leadeth to destruction. Matt. vii. 13, 14. Have you not profaned God's holy name and Sabbath? Have you not indulged anger, envy, lust, and many evil affections? Has there been no deceit in your lips? I will suppose that you never omit morning nor evening prayer; but do you pray for mercy as fervently as a starving beggar asks for a piece of bread, or a condemned criminal for pardon? I will suppose that you never omit to praise God twice every day for the blessings you receive from him; but do you return God thanks for sending his own Son to suffer for the ungodly, as heartily as you would thank a man that had saved you from being drowned? Your conscience must plead guilty, and God's word declares that such as you cannot enter into the kingdom of heaven. But perhaps you think that they only who live *constantly* in open sins deserve eternal punishment. There you are mistaken. God's holy law curses us for one offence. Gal. iii. 10. Think then how many curses must hang over you! If for one offence you are condemned for ever, what an account have you to give! what a dreadful sentence have you to expect!

And now let me ask if you know how to escape this misery? Suppose you are sorry for your sins: will that sorrow procure your pardon? No. Would *you* forgive a man twenty pounds, because he was sorry that he owed it to you? Neither will God forgive you merely on account of your sorrow. Judas repented thus, but was not saved. Will sorrow for the past, and amendment for the future, save you? No. Would *you* forgive a man a large debt, because he did not continue to increase that debt? Neither will God.

God, however, out of his great mercy, has provided a way in which he can pardon sinners, without violating either his justice or his truth. Do you know this way? Do you know how mercy and truth can meet together? Have you lived so many years exposed to eternal death, in hourly danger of its execution, and are you ignorant of the only method by which you may escape it? In what a deplorable condition is your soul! O think, if you die this day, what must be your state for ever? Had you died yesterday, where would your soul have been at this instant? Would it have been in heaven? How could you have

been there, when, so far from having embraced the way of salvation declared in the Gospel, you do not even know what it is? Well, then, bless God that he has spared your life, and may he enable you to receive instruction.

Do you ask what you must do to be saved? To this most important question, I answer, "Believe in the Lord Jesus Christ, and thou shalt be saved." See Acts, xvi. 25—31. "He that believeth shall be saved, and he that believeth not shall be damned." Mark, xvi. 16.

But what is it to believe in him? It is to believe that Jesus Christ is the Son of God, the brightness of his glory, the express image of his person; that he took our nature upon him in order to obey that law which we had broken, and bear the punishment which our sins deserved; and that no man, however honest, chaste, sober, and charitable he may be, can be delivered from hell, or enjoy the happiness of heaven, but *only* on account of the sufferings and death of Christ. It is, in short, to receive and rest upon Christ alone for salvation, as he is freely offered in the Gospel. Let me beseech you, then, to go to Christ with the publican's humble prayer, "God be merciful to me a sinner." Look on Christ as nailed to the cross for your sins, and as dying that you might live. Do not imagine that your own works will save you; or that you are to be saved, partly by your own works, and partly by the righteousness of Jesus Christ. If you are ever saved, it must be through the merits of *Christ alone*; "for there is no other name under heaven given among men, whereby we can be saved." And if God, by his Holy Spirit, enable you to receive it as "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," you will trust in *Christ alone* for the forgiveness of your sins; you will look to Christ for grace to follow the example of his holy life; in short, you will take Christ as your Prophet to teach you, your Priest to atone and intercede for you, and your King to rule over you and in you. *Do this, and you shall be saved.*

I said above, that you cannot be saved on account of your sorrow for sin, or amendment; yet both these are so necessary, that you cannot be saved without them. You may dread the consequences of your sins, and on this account be sorry for them, and in a sense forsake them, and

yet be lost. There is a sorrow of the world which worketh death. But *godly sorrow* for sin proceeds from the Spirit of God. And if you have that Spirit, you will look on him whom you have pierced by your iniquities, and mourn. You will hate sin, and abhor yourself from a sense of your own vileness. Faith in Christ can be found only in a heart sanctified by the Holy Spirit. If any man be in Christ, he is a *new creature*; (2 Cor. v. 17.) he is *born again*. John, iii. 3. Have you been born again? If so, you love those things which you before hated, and hate what you before loved. You have hitherto loved the world, self, and sin; now you love God, his word, commandments, house and ordinances. You have hitherto neglected your soul; now you are looking to Christ for pardon, grace, and glory. Unless all your aims, designs, and pursuits, be changed, that is, “except you be born again, you cannot see the kingdom of God.”

The new birth is an inward work upon the soul, wrought by the Spirit of God. I beseech you, do not rest, but search the Scriptures daily, that you may obtain further instruction in the nature of this new birth. When you understand the true state of every man who is born into the world, as set forth, Rom. iii. you will be better able to see the nature and necessity of the new birth spoken of in John iii.

Attend to the Scriptures of truth, as the word of the living God, who cannot lie; believe what they testify concerning your lost state by nature, and the character of Jesus, as having finished the work of salvation, and now exalted as a Prince and Saviour, to give repentance and remission of sins, able to save to the uttermost all that come unto God by him. In believing, you shall assuredly experience a peace and joy which the world cannot give or take away.

May God bless these words to the benefit of your soul.

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WORTH OF THE SOUL.

A MINISTER of the Gospel was once sitting in a public room, where a few young men, strangers to himself, were conversing. Their conversation was upon worldly business: stocks, interest, purchases, &c. After the minister had listened a while in silence, he turned to one who had taken the most active part in the conversation, and observed to him, that, having listened with much interest to what had passed, he was desirous of proposing a question connected with the subjects of their remarks, to which he would be glad if a few moments' thought might be devoted. The young man answered politely, and begged to hear the question. The minister then requested, that, as he seemed accustomed to calculations of interest, and questions of profit and loss, he would endeavour to ascertain *what it would profit a man, if he were to gain the whole world, and lose his own soul?* A deep silence ensued. The question remained unanswered. It spoke to the conscience, and by the conscience was it heard. The young man retired, apparently unaffected; but the question ceased not to speak, and constantly to require its answer, till the immeasurable worth of the soul, and the utter insignificance of every human pursuit, in comparison with that of its salvation, were brought with such evidence and power to his heart, that he renounced "the world, the flesh, and the devil," and became a devoted and zealous follower of the only Saviour of sinners.

He was brought to consider his "latter end;" and could we only persuade men to "go and do likewise," and thus seriously bring up their minds to calculate what their souls are worth, and what all those idols are worth, which so entirely engross their hearts, how much more frequently should we behold those who are hastening to the judgment seat of Christ, "giving all diligence" that they may enter into life.

Come, Reader, let us reason together, and try to arrive at some suitable idea of the value of the soul. Be willing

to spend a few minutes in the calculation : it may save you from an eternity of wretchedness, and give you an eternity of rest.

The question is, WHAT THE SOUL IS WORTH, OR WHAT IS THE IMPORTANCE OF ITS SALVATION? That we may arrive at the answer, tell me, in the outset, *whether the soul will die with the body?* Be not surprised at the simplicity of this question. You may suppose it a matter of course, that you should be considered as believing in the immortality of the soul, and in the judgment to come, and in the eternal rewards of the righteous and the wicked ; but I ask, if it may not well be doubted whether you really believe in such truths, while you live as devoted to the world as if it were your only possible dependence ; as careless of death as if it were but a sweet and endless sleep ; as prayerless, as regardless of the Gospel, of the Saviour, of sin, and of eternity, as if you had arrived at the deliberate conviction, that all religion is a fable? Do you really believe that your soul will exist for ever? Oh! then, why think so little of yourself? Why feel as if all these toys of a moment are so precious, instead of realizing the infinite preciousness of your own deathless soul? A soul that shall exist FOR EVER! Did you ever reflect upon that idea? Look around you, and say to the grass, *Thou witherest, and thy flower fadeth*: to your own body, *Thou shalt return to the dust*: to all nature, *The time of thy dissolution draweth nigh*: to time, *Thou, too, shalt be no more*: to death, *Even thou shalt die*:—but thou, Oh! my soul, SHALT ENDURE FOR EVER! Yea, when this world shall have lived out its appointed centuries ; and when that sun, which hath illumined the path, and shone upon the graves of so many nations and kindreds, shall have shot its last ray ; and all the retinue of stars shall expire in endless night ; my soul will yet survive ; and, after witnessing the last throes of expiring nature, and beholding the funeral of death, will be still acting, and thinking, enjoying, or suffering ; and will continue thus FOR EVER, and FOR EVER!

Try to form a conception of that eternity which you are soon to know. Begin at your present year, and count to the grave—the sum, it may be, is fifty years—a span! From the grave, set out to measure the ages of your futurity. Count by fifties, and then by fifty thousands, and

then by fifty thousand millions; and when arithmetic is tired, and your mind is tired, and your conceptions fail, pause, and consider, that you have done no more to form an idea of your own futurity, than if you had attempted to calculate the atoms which compose the world, by counting the grains in a handful of sand. As a drop of water in the ocean of waters, so is all the duration of which you can form a conception, to the duration of an immortal soul. Nay, even such a calculation would confine the soul to what would be but as a moment, compared with the real duration of its existence.

Consider what your soul is worth, estimated merely in reference to its eternity. Measure its value by that of worldly riches, or worldly honours, or worldly pleasures: measure it by the world itself; the whole world; the world from its beginning to its perishing; all worlds; and what would it profit you to gain them all, and lose your soul?

But there are other considerations to be taken into the account. *This life is a time of trial*, during which we must decide, whether we are to be eternally happy or miserable. Where, and how we are to live for ever; whether drinking the cup of God's wrath, or enjoying his love; whether in "the blackness of darkness," or in "the fulness of joy," must be determined by "the deeds done here in the body." Reader, it is worth your while to reflect, that, in less than one hundred years for a certainty, and perhaps in less than one hundred days, or hours, you will be with the lost in their woe, or with "the redeemed of the Lord," in their glory. Now, do but consider the unspeakable blessedness to be gained by your soul, if you should become a follower of Christ. Meditate upon that sweet rest; that perfect deliverance from all sorrow, and pain, and sin; that holiness, and unceasing progress in all bliss, which remain "for the people of God." Then call up to view the awful retribution of the impenitent: consider it, as the Lord in his word describes it, "*the bottomless pit*"—"the unquenchable fire"—"*the worm that never dieth*"—"the weeping, and wailing, and gnashing of teeth:"—contrast all this with heaven:—as you look at the comparison, keep saying over to yourself the word ETERNITY; and then make out your estimate of the importance of seeking, with all diligence, the salvation of your soul. Set that salvation in compari-

son with all your worldly idols. What is your farm, or your merchandize; what are your vain amusements, your wicked indulgences, the rewards of ambition, to the salvation of your soul? Gather together all your idols; build their funeral pile; consume them; and what have you lost by the burning? You are, perhaps, without riches, or honours, or worldly pleasures, and perhaps will continue without them for the few days you have yet to spend on earth; but you have not yet lost your soul: you have yet a crown of glory offered to your acceptance. And oh! should you obtain that crown; should "the Lord, the righteous Judge," give it unto you in the last day, think you that one single thought of regret would ever stray away from the kingdom of heaven to settle upon those few days of poverty and obscurity, passed here below? But, on the other hand, let your idols be retained; and instead of their funeral pile, think of the loss of a soul—think of your own soul as receiving the last decree of God, "*Depart, ye cursed, into everlasting fire*"—think of it as shrinking from "the wrath of the Lamb;" smitten with the stroke of "the second death;" shrouded in the "outer darkness;" borne away by the resistless vengeance of the Almighty; thrown into the place "prepared for the devil and his angels, and all who know not God and obey not the Gospel of Jesus Christ;" that sepulchre closed up, and sealed for ever, by Him who "hath the keys of death and of hell," and "shutteth and no man openeth." Think of the population of that sepulchre: the despair, and the fury, and the ever-increasing wretchedness of that population. Imagine your soul in the midst; seeking rest and finding none, in that gulf where rest never entered; panting for a cooling drop in that unquenchable flame; looking out and longing to see some promise of an end to that night, some prospect of change to that woe; still beholding nothing but **ETERNITY**: then thinking of "the rest which remaineth for the people of God;" and wailing at the remembrance of all the offers of mercy, all the seasons of repentance, that were once possessed, and that were so madly lost. Alas! immortal soul! there is nothing in the gains or the pleasures of this perishing world, to compensate such torment. The gain of all worlds would not balance that "eternal weight" of misery. Oh! then, fellow pilgrim, why neglect your

soul? Why rather hazard its everlasting ruin, than sacrifice, at this moment, those habits of sin, the wages of which are death. "Awake, thou that sleepest;" arise from the death of trespasses and sins, and "seek the Lord while he may be found, and call upon him while he is near."

But there are yet other considerations to be taken into the account. We have done what our feeble faculties would permit, in estimating the worth of an immortal soul; but *Eternity*, we have no line to measure, and of heaven and hell we can form but a faint idea. There is needed an estimate from Him who can take the soundings of "the bottomless pit," and compute the magnitude of "an eternal weight of glory." That estimate has been furnished. The Omniscient God has declared the price at which *He* values a soul. He declared it on Mount Calvary. He exhibited it between the earth and heaven, that all kindreds might see. Be it but remembered, that he who was bowed down so low in Gethsemane; whose soul was "exceeding sorrowful, even unto death;" who "was led as a Lamb to the slaughter," and by that mocking crowd was scourged and crucified; that he who, on the cross, endured the frown and curse of God for sin, and "poured out his soul unto death," was *Son of God* as well as *Son of man*, "the brightness of the Father's glory, and the express image of his person," over all things, and by whom all things consist;" and recollect that, when this "only begotten of the Father" thus "became obedient unto death," it was to become a ransom and a price for the redemption of sinners; and then will it be seen at what God values an immortal soul. "Not with corruptible things, as silver and gold," were we redeemed, "but with the precious blood of Christ, as of a lamb without blemish and without spot." "Behold, then, the Lamb of God:" the depth of his condescension; the shame, the agony, the bitterness of his death: *all that*, did divine justice require, and did divine mercy give, for the sinner's soul. Alas! the difference between the Maker's and the creature's estimate of the worth of a soul! The sinner will neglect his soul for a few momentary pleasures, or a little golden dust, or a few breaths of human praise. Jesus would not neglect that soul, to escape the life of the "man of sorrows," and the death of the ignominious cross. The fear of a little

trouble will keep a sinner from walking in "the way everlasting;" but all the troubles of body and spirit, which were to be heaped upon him who should undertake to bear our sins, could not deter the Saviour from coming "to seek and to save that which was lost."

Reader, out of these considerations arises this question: Since "God has so loved the world as to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," "how shall we escape, if we neglect so great salvation?" Can a sinner neglect the Saviour's love, without being answerable, at the last day, for the burial of the most precious talent that ever God committed to human stewardship, or without incurring a far deeper damnation than if that love had never appeared? If your sins be not washed away in the blood of the Lamb of God, will not the voice of that rejected blood arise up for ever, in imprecations for the avenging wrath of God to descend, in its worst out-pouring, upon your soul?

Oh! when all these considerations are taken into our account, can any be surprised at the earnestness of Jesus, in calling, inviting, warning, entreating sinners to come unto him and be saved? Can it be wondered, that "there is joy in the presence of the angels of God over one sinner that repenteth?" Can it be wondered, that the apostles were sent out into all nations, to "preach the Gospel to every creature;" that they were gifted of the Holy Ghost to speak in all languages "the wonderful works of God;" that, "knowing the terrors of the Lord," they continually prayed and persuaded men to be reconciled to God; that, in the fervour of their zeal, they should have gone from house to house, and from country to country, "not counting their lives dear unto them, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus, to testify the Gospel of the grace of God?" Can it be wondered, that, in the days when persecutions arose on account of the Gospel, so many thousands of men and women preferred the mouth of the lion, and welcomed the flames of martyrdom, rather than renounce the Lord that bought them? See you not the reason for which the true Christian "counts all things but loss for the excellency of the knowledge of Jesus," and is "willing to suffer

the loss of all things, that he may win Christ, and be found in him?" See you not the motive which bears away the devoted Missionary from home, and parents, and brethren, to far distant lands of Pagan darkness, that, among benighted heathens, and among the stocks and stones which they worship, he may "preach the unsearchable riches of Christ?" See you not the reason for which your pastors, with so much oppressive solicitude, "in season and out of season," are ever seeking to persuade sinners to prepare to meet their God? and the reason which hath planted so many death-beds with thorns, and filled so many dying sinners with anguish, and from many a heart, which in days of health had braved all the warnings and scorned all the mercies of the Gospel, hath extorted, in the last hour, an unutterable prayer for a little more time to repent—a few days to make peace with God—an hour to cry for mercy? Oh! "what shall a man give in exchange for his soul!"

Reader, shall your soul be saved, or lost? The decision rests, in an important sense, with yourself. The way is opened; whether you will go in thereat, you have now to say. Eternity waits your determination. "Why halt between two opinions?" Will you delay your decision? Beware lest unexpected death should make it for you. Beware lest, while you are hesitating whether the tree shall bring forth fruit, the decree come forth, "*Cut it down, why cumbereth it the ground.*" Delay your decision, and "this night thy soul *may* be required of thee." Delay! alas, how many have perished by delay! "A more convenient season," they cried; but before it came, their time was expended, "their lamps were gone out;" and when they would have entered in, "the door was shut." "The harvest is passed," they cried, "the summer is ended, and we are not saved!" Oh! "*now* is the accepted time; behold, *now* is the day of salvation." It is the Lord who calls. "To-day, if you will hear his voice, harden not your hearts."

Serious Prospect of Eternity.

Lo ! on a narrow neck of land,
'Twixt two unbounded seas I stand ;
Yet how insensible !
A point of time, a moment's space,
Removes me to yon heavenly place,
Or shuts me up in hell !

Oh God, my inmost soul convert,
And deeply in my thoughtless heart
Eternal things impress ;
Give me to feel their solemn weight,
And save me, ere it be too late ;
Wake me to righteousness.

Before me place, in bright array,
The pomp of that tremendous day,
When thou with clouds shalt come
To judge the nations at thy bar ;
And tell me, Lord, shall I be there,
To meet a joyful doom ?

Be this my one great business here,
With holy trembling, holy fear,
To make my calling sure !
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure !

Then, Saviour, then my soul receive,
Transported from this vale, to live
And reign with thee above ;
Where faith is sweetly lost in sight,
And hope, in full, supreme delight,
And everlasting love !

THE

INCORRIGIBLE SINNER

FOREWARNED OF HIS DOOM.



HEAR FOR ETERNITY!!

IMPENITENT READER! I would address you as a friend, in the name of the God who made you. This glorious and holy Being has said, "*He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*"

Hardened sinner! I come to you with heavy tidings; and I adjure you, as you love your own immortal soul, hear the word of God. Are not you the very individual pointed out in this awful passage? It describes a character, and is not that character precisely yours? *Pause—examine—and then answer.* The sinner here described has been often reprov'd; he has hardened his neck. Could any language have given, more concisely and perfectly, the history of your own wretched life?

1. HAVE YOU NOT BEEN OFTEN REPROVED? God, your Maker, Preserver, and Judge, has not left you to perish without instruction. He has declared to you your guilt and danger; forewarned you of the judgment and the wrath to come; and entreated you to flee for your life to an almighty Saviour. This he has done, not once, or twice; but in instances, and by means, more than you can enumerate.

He has reprov'd you by *his word*, "All Scripture is given by inspiration of God." By that holy Book, he has been continually setting life and death before you, and calling upon you, in the most earnest and affecting language, to turn from your wicked ways, and live. (Read Isai. i. 18. and Iv. 6, 7. Ezek. xviii. 30, 31, 32. and xxxiii. 2. Prov. i. 20, 31.) If you suffer it to lie, unopened, upon your shelf, do not its silent leaves seem to condemn you for the indifference and neglect with which you can treat so precious a gift of God to man? You have never heard a faithful sermon from any minister of Christ, that did not contain truth which might well have alarmed you, and which ought

to have led you, as a humble suppliant, to the foot of the cross. How many such sermons have you heard? How has God spoken to you, as from Sinai, and from Calvary? How has he declared his love in sending his Son for your redemption? How has he, in his Word, uncovered the bottomless pit before you; set before you his holy law, that, as in a glass, you might see the vileness of your character, and entreated you, as by the blood of Jesus Christ, to throw down the weapons of your rebellion, and submit to Him? 2 Cor. v. 20. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God."

Has God never reproved you by the instrumentality of your *neighbours and friends*, as well as by *his ministers*? Perhaps you are the child of pious parents. Patiently they have instructed you; they have prayed to God for you and with you; they have admonished you with many tears. *Are you young?* Some of your brothers and sisters have perhaps been taught the fear of the Lord; and surely they cannot have suffered you to go on in sin, without warning you of your guilt, and the necessity of true conversion. *Are you at the head of a family?* Your wife—your husband—is, peradventure, a Christian indeed; and, by example, and affectionate expostulation, has reproved you. But if you have not been favoured with pious relatives, you have yet found friends and reprovers among your godly acquaintance, or among strangers. Have you not been personally and plainly addressed on the subject of your immortal interests; and urged to escape the "damnation of hell?"

God has reproved you by the *works of creation*. In every object his presence is visible; and every thing that he has made, has a voice addressed to your very soul. Every forest, every tree, every plant proclaims the power and skill of the Divine Author of all; and calls upon you to adore the goodness of Him, who has clothed the earth with beauty and magnificence. The irrational tribes, which fully accomplish the end of their existence, and even inanimate nature, that obeys the laws impressed upon it at the beginning, condemn your guilty disregard of the authority of your Creator. Day and night, the changes of the seasons, and the revolutions of the heavenly bodies, all reprove your disobedience and ingratitude.

God has often reproved you by *his Providence*. Have not his mercies proclaimed the unreasonableness and guilt of forgetting your divine Benefactor? Have not your food and raiment, house, granaries and fields, merchandise and treasures, all testified against you? Can you think of his signal interposition to save you, in the hour of trouble and of peril, without shame for your ingratitude? Upon every benefit that you have received at his hand, you might have read this inscription,

THE GIFT OF GOD;
HONOUR THE GIVER.

He has reproved you by *his judgments*. Do you not remember the hour of sickness, when fever raged in your veins; when eternity seemed near? Was there no voice of God in that awful admonition? How often have you been warned by the death, perhaps by the sudden death, of your acquaintance and associates! One has fallen at your right hand, and another at your left: multitudes, whom you once knew, are now in the grave. By these reproofs, Jehovah has been speaking to you from year to year, and from month to month; and the language of them all has been, "Be ready; for in such an hour as you think not, the Son of man cometh."

God has reproved you by *conscience*. He has placed in your breast that faithful monitor; and how often has it pointed you to the coming retribution? How often has it set your sins in order before your eyes? In whatever degree you may have stifled its dictates, has it not sometimes charged upon you the guilt of your profane and careless life? Has it not sometimes made you tremble like Felix? Has not its dreadful voice terrified you in the midst of your crimes, and sent you away, deeply agitated, from the theatre of your wickedness? Have not its accents of terror sometimes burst upon you, in the place of social worship, in the retired walk, or at the midnight hour? Has not conscience sometimes caused you to start at the shaking of a leaf, and to flee from a shadow, as though the ghosts of all your sins were pursuing you down to the infernal dungeon?

God has reproved you by *his Spirit*. Do you remember no solemn seasons, in which you saw yourself to be deeply depraved, standing on the brink of a miserable eternity? Do you not recollect the promises you then made; the

prayers you then offered to God? Then it was, that he addressed you by his Holy Spirit; and, in infinite kindness, called upon you to repent, believe, and be saved.

You see, then, that you have been *often*, yea, *continually* reproved. But one more inquiry remains, to determine what doom you have reason to expect.

2. HAVE YOU NOT HARDENED YOUR NECK? Yes, sinner, this is likewise true. Instead of being made wise by correction, you have continued obstinate in impenitence; you are, to this moment, unconverted, and, of course, an enemy of God. You have rejected his counsel, and despised his reproof. Your way has been hedged up by his threatenings; but, through these briers and thorns you have forced your passage toward the pit of eternal despair.

Think of your wasted Sabbaths. When you have read, or heard the word of God, it has been without any serious design of learning his righteous will, and yielding to his authority. You have stopped your ears against the thunders of Sinai, and the groans of a dying Saviour. You have refused to listen to the warnings of justice; and the mild, melting entreaties of mercy. With what carelessness have you set under the sound of the Gospel? How unmoved have you been by those accents of grace that melt the hearts of angels? If you have been for an instant affected by the truth, how soon have you employed yourself in endeavouring to regain your tranquillity? How many and frivolous have been your excuses? By these, you have quieted yourself in sin. When a plain declaration of the Bible has been addressed to you, how ready have you been to cavil, and to doubt? When reminded of the brevity of life, instead of being excited to prepare for your last account, you have flattered yourself with the hope of years to come. When urged to immediate repentance, you have talked of your own good deeds, or of the multiplicity of your worldly concerns, or of the difficulty of knowing what the truth is, and have perhaps had the impiety to charge God with injustice in his dealings with you. Heaven has been opened to you, but you have turned from it in disgust; the terrors of hell have been exhibited, but you have treated them as the phantoms of superstition. Thus you have hardened your neck against the reproofs of the Bible; and far less guilty would you have been, had you never heard of Jesus

and his salvation. Oh, you have been a practical atheist, on the very ground where God has displayed the wonders of his redeeming love.

The counsels of pious friends you have also slighted. Have you never been even displeased by their faithfulness, in labouring for your salvation? How have you avoided the company of those who, you have believed, would admonish you; and, with what unkindness have you repaid their endeavours to promote your best good?

When God has reproved you by his works, how insensible have you been to his admonition? "The brutes obey their God, and bow their necks to men;" but you reject the easy reign of the Redeemer. The birds of the air raise their artless songs to his honour, but you are silent in his praise. Summer and winter, seed time and harvest fulfil his word; yet you continue to rebel. You have abused his very mercies, to purposes of sin; and "because sentence against an evil work is not executed speedily," your heart "has been fully set in you to do evil."

You have hardened your neck against his judgments; and, instead of submitting to his rebukes, you have been stubborn, like a bullock unaccustomed to the yoke. What spiritual advantage have you derived from sickness, from disappointments, from worldly losses, from the death of friends? Where are the impressions you felt at the bedside of a dying relative; at the house of mourning; and at the solemn funeral? The resolutions you made in affliction, you have broken; you have waxed worse and worse under the rebukes of the Almighty.

You have hardened your neck against the warnings of conscience. Dreading its rebukes, you have endeavoured to avoid them. You have sought a retreat from its fearful accusations, in the hurry of business, in trifling conversation, in unprofitable reading, or in the haunts of amusement.

You have hardened your neck against the kindly motions of the Holy Spirit, calling your sins to your remembrance, and urging you to secure, by repentance and faith, your eternal salvation. Instead of yielding to his suggestions, you have been striving to counteract them; you have virtually said to this glorious Agent, "Depart from me; for I desire not the knowledge of thy ways."

Thus have you resisted all the reproofs of the great and dreadful Jehovah. You have resisted them to this day. And are you not resisting them now, even while your eye is passing over these pages? The eternal God is now addressing you; he is giving you one more call; and will you not hear? Why will you not hear? Why will you not acknowledge your sinfulness and ruin? Impenitent reader, God means this message for you. Why do you not repent? Why do you not believe in the Son of God? If you refuse obedience, you have at this moment the character of one, who, "being often reproved, hardeneth his neck" against God. *Remember it. Realize it. Fix your mind upon the awful thought!* You are the very person to whom God, in this affecting language, refers. You "have been often reproved;" you "harden your neck."

3. CAN YOU THEN HOPE TO ESCAPE THE THREATENED DOOM? "He that, being often reproved, hardeneth his neck, shall *suddenly be destroyed, and that without remedy.*"

These words, sinner, may well make you tremble, for they are the words of "Him who cannot lie." Having continued so long the enemy of God, is there not reason to fear that you will continue incorrigible till death. No stronger motives will ever be used, than those that have already been employed, to awaken and save you. No new atonement will be made for your sins; no new Gospel will ever be proclaimed from heaven; no other Saviour, than He whom the Bible reveals, will ever interpose to deliver you from perdition. Why should it be imagined, that the very means you have so long slighted, will ever prove effectual to your salvation? If they have had no influence in overcoming your obstinacy hitherto, why should you suppose that they will ever prove sufficient for this purpose? Are you any nearer to the kingdom of heaven now, than you were six months, or six years ago? Has your heart began to soften? Is it not increasing in obduracy? You were never so guilty as you now are; and, left to yourself, you are less likely than you have been at any former period, to yield to the persuasions of the Gospel. You have probably never been more hardened than you are at the present time; and while you have been reading, or hearing this Tract, especially designed for your conviction, you have set yourself against conviction, and have been secretly saying

"*Peace, peace!*" What reason, then, have you to conclude that you shall ever repent? "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it;" and why should you be confident that, obdurate as you are, you will be of that happy number? If the Lord do not appear for you in mere mercy, you will certainly perish; and may he not justly leave you, as well as others, to eat the fruit of your own way, and be filled with your own devices?

When I think of these things, sinner, I cannot but conclude, (I tremble while I say it,) that it is far more probable you will live and die in your sins, than that you will turn to God, and be saved. And without repentance, your destruction is certain; for God has declared it. You will know what it is to lose the soul; to be an associate of fallen spirits; to be banished from God, and all happiness. You will not be annihilated. This is not the destruction threatened in the volume of inspired truth. "Their worm dieth not, and their fire is not quenched. There shall be weeping and gnashing of teeth." How would you welcome annihilation? But you will exist, to be "*tormented*," "day and night," "in the presence of the holy angels, and in the presence of the Lamb."

Your destruction will be *sudden*. It will overtake you by surprise. You now put far off the evil day; thus you will continue to do, till death shall come upon you in all its terrors. Wholly unprepared, you will hear the dreadful summons. As it was with the inhabitants of Sodom and Gomorrah, so it will be with you; they were eating and drinking, marrying and giving in marriage; and knew not, till the Lord rained upon them brimstone and fire out of heaven, and destroyed them all. In a moment, all your unconcern, all your gaiety, all your contempt of his warnings, will be succeeded by the most bitter compunction, intolerable anguish, and the wailings of despair.

But the most tremendous ingredient in your misery is yet to be mentioned. It will be *without remedy*. The smoke of your torment shall rise up for ever and ever. "These shall go away into everlasting punishment." You will have sinned away your day of grace; you will have thrust the Saviour for ever from you; "there remaineth no more sacrifice for sin, but a certain fearful looking for of judg-

ment, and fiery indignation, which shall devour the adversaries." The evils you will have brought upon yourself, in all their extent and aggravations, will be irreparable. Where will you look for help? If you raise your eyes to heaven, you will behold, on the throne of God, and even on the brow of Jesus, the awful inscription, "WITHOUT REMEDY." On the walls of your dungeon, on its bolts and bars, on the chains which bind you, you will read, in letters of fire, "WITHOUT REMEDY." "WITHOUT REMEDY" will echo, in groans, through all the caverns of hell.

Sinner, if you continue impenitent, this is your certain doom. But one hope remains: "God so loved the world, that he gave his only begotten Son, that, whosoever believeth in Him should not perish, but have everlasting life. Repent, and be converted, that your sins may be blotted out. Except ye repent, ye shall all likewise perish." Do you doubt? "It is impossible for God to lie." "Heaven and earth shall pass away; but his words shall not pass away." Harden your neck against his warnings a little longer, and you will be beyond the reach of mercy.

Will you still refuse to obey the Gospel of the Lord Jesus Christ? Shall this warning serve but to aggravate your condemnation? Shall it rise up against you in the judgment? Shall it burst upon your thought, like fire, in the glooms of hell? Shall it ring its peal of terror through your soul, to all eternity?

If any thing is to be done for your salvation, remember, it must be done quickly. For this reason, I have written what you now read. Whoever you may be, the writer expects soon to meet you at the bar of God. O may it then appear, that this feeble effort has been followed by thy blessing, Almighty Spirit of God! and may some now lost sinner adore thy grace for ever, that he was warned, in these pages, of his guilt and danger. Grant it, good Lord; and thine shall be all the praise.

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THE

CHRISTIAN ATONEMENT.

by Rev. Dr. Campbell
of Edinburgh

It is now more than eighteen hundred years, since Jesus of Nazareth, with whose name you are probably familiar, appeared among the Jews in the land of Judea. The character of this remarkable Person was altogether singular ; such as never, since the fall of man, had been exhibited on earth before. It was not, like that of the best of men, a mixture of good and evil. It was perfect innocence,—unspotted purity. “He was holy, harmless, undefiled, and separate from sinners.” “He did no sin, neither was guile found in his mouth.” His bitterest enemies (for he had many, who hated him without a cause) could never convict him of sin :—the judge, while he gave him up to the sufferings which their malice panted to inflict, pronounced him guiltless, and washed his hands from his blood ; and the traitor, who sold him into their power to gratify his sordid avarice, hanged himself, from remorse of conscience, for having, as he confessed, “betrayed *the innocent blood.*” Perfection of outward character indicates perfection of inward principle.

He whose whole life was without blemish, was without blemish also in heart. The omniscient and holy God saw, in the soul of Jesus, the perfect purity of his law, without a spot of imperfection.—This remarkable Person, thus perfectly innocent, was yet distinguished by a life of poverty, reproach, and various sufferings, terminating in a death, painful, ignominious, and, according to the Jewish law, accursed ; he appears, also, to have been the subject of such deep and secret agonies in his mind, as could not be accounted for, by either the prospect, or the immediate pressure, of any of his outward sufferings.—That he was a sufferer, is a matter of indisputable historical fact. But the fact is a very strange one. Do you admit the innocence of Jesus ? I do not mean his innocence merely of the crimes falsely laid to his charge by his enemies, but the sinless perfection of his character. If you do, how will you account for his sufferings ? How will you reconcile the

idea of suffering and death with that of innocence, under the government of "the righteous God who loveth righteousness?" There is no analogy, or parallel case with which to compare it. That in the ordinary course of Divine Providence, the good sometimes suffer, while the wicked prosper, is true: but it is not enough. When we speak of the *good*, in reference to our fellow men, we use the term not in an absolute, but a comparative sense. We do not mean the *innocent*; for *all* have sinned, and come short of the glory of God;" and when any of the human race suffer affliction, it is still infinitely less than their iniquities deserve. In short, the idea of suffering, in our notions of the government of a just and holy God, is inseparable from that of guilt. If it were not that all have sinned, none could suffer or die.

The sufferings of Jesus, we must therefore presume, were not on his own account; that is, for any evil in himself. What, then, was their cause? What the purpose they were designed to answer?—The idea of their being intended as a mere example of patience and fortitude, or as a simple attestation of his sincerity, will never satisfy the mind of any one, who duly considers the confounding view of the government of God, which is presented in the agonies of perfect innocence, contemplated even apart from *the dignity of the sufferer*. For the claims, in this respect, of Jesus of Nazareth, were not less singular than the beauty of holiness displayed in his character. He called himself the Christ, the Messiah, or Anointed of God. (John iv. 25, 26. x. 24, 25. Matt. xvi. 16, 17, &c.) While he usually took the designation of *the Son of man*, a title which itself implies a peculiar eminence above the sons of men in general, he yet spake of himself as having come down from Heaven, and being still in Heaven; (John iii. 13.) as having existed before the days of Abraham, and that too, in terms corresponding to those which are employed to express the self-existence of Jehovah; (John viii. 58. with Exod. iii. 14.) as being the Son of God, by which his enemies understood him, and without his contradicting them, to make himself equal with God; (John v. 17, 18, &c.) as being one with that God whom he denominated his Father, which they justly interpreted as declaring himself God. (John x. 30—38. xiv. 8—11.) All that he said of himself, besides, he confirmed by many and

splendid miracles, which infallibly proved that his claims were not founded in presumption, but that *God was with him*. (John iii. 2. vi. 36, &c.) What, then, shall we make of all this?—The idea of such a person as this, suffering unto death, in the manner before described, must appear, when duly attended to, a most stupendous and overwhelming thought. Weigh it seriously in your mind, Reader; and then proceed to consider with me the explanation which the Scriptures give of this mysterious event; the reason there assigned for the sufferings and death of this wonderful Person.

Hear his own account of the matter, expressed in terms which are in themselves sufficiently plain, and which accord with the language of all the inspired writers on the same subject. “The Son of man is come to seek and to save that which was lost.” (Luke xix. 10.) “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him might not perish, but have everlasting life.” (John iii. 14, 15.) “I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world.” (John vi. 5.) “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (Matt. xx. 28.) “He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new covenant, which is shed for many, for the remission of sins.” (Matt. xxvi. 27, 28.)

There is a perfect harmony between this language and that of the prophets who foretold his sufferings, and the apostles who proclaimed their accomplishment. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.—Thou shalt make his soul an offering for sin. He bare the sins of many.” (Isa. liii. 5, 6, 10, 12.) “Messiah shall be cut off, but not for himself.” (Dan. ix. 26.) “Behold, the Lamb of God, that taketh away the sin of the world!” (John i. 29.) Such was the language of ancient prophets, and of his immediate forerunner, John the Baptist. The

testimony of the apostles is the same, in numberless passages of their writings. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood." (Rom. iii. 24,-25.) "When we were yet without strength, in due time Christ died for the ungodly. (Rom. v. 6.) "Christ died for our sins, according to the Scriptures." (1 Cor. xv. 6.) "He hath made Him who knew no sin, to be sin for us, that we might be made the righteousness of God in him." (2 Cor. v. 21.) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Col. i. 14. Eph. i. 7.) "Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." (Eph. v. 2.) "Who gave himself for us, that he might redeem us from all iniquity." (Tit. ii. 14.) "Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." (Heb. vii. 27.) "Now once, in the end of the world hath he appeared, to put away sin by the sacrifice of himself." (Heb. ix. 26.) "Christ was once offered, to bear the sins of many." (Heb. ix. 28.) "Ye were not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a Lamb, without blemish and without spot." (1 Pet. i. 18, 19.) "Who his own self bare our sins in his own body, on the tree." (1 Pet. ii. 24.) "Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God." (1 Pet. iii. 18.) "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 7.) "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 2.) "Unto Him that loved us, and washed us from our sins in his own blood." (Rev. i. 5.) "Thou wast slain, and hast redeemed us to God by thy blood." (Rev. v. 9.)

In such expressions as these, which run through the whole New Testament, and especially in the frequent references made to the ancient sacrifices, the idea of substitution, atonement, propitiation, is plainly and decidedly held forth, as affording the reason of the sufferings and death of Jesus Christ. The utmost stretch of human ingenuity cannot frame a consistent interpretation of these and many

other similar passages of Scripture, without admitting that the death of Christ was a true and proper sacrifice for sin,—that his blood was the blood of atonement.

What, then, do you ask, is the meaning of atonement? The question is one of great importance.—Let the following considerations respecting it be attended to with due solemnity of mind.

The very word *atonement* conveys some idea of its nature. It signifies properly the being *at one*, in a state of concord, friendship or agreement; or the bringing into this state of agreement, the effecting of this union;—and hence, by an easy and natural figure, the means by which such union is effected.—It implies, then, the idea of a previous state of separation, of distance, and, in some respect or other, of hostility between two parties. In the transcendently important instance of atonement now under consideration, these parties are, the everlasting God, and his creature, man. Of such parties, the former must necessarily be right, and the latter wrong. The offence cannot be mutual. It must be all on one side. The undivided guilt must lie with the creature. It is the sin of man that has separated between him and his Maker, deprived him of the approbation and complacent love of the holy God, and laid him under a righteous sentence of condemnation and wrath. This being the state of all, the race being depraved and guilty in its origin, and all having sinned and come short of the glory of God; the offending creature cannot, without the most flagrant presumption and impiety, come forward to treat for life with his justly offended Creator. In this matter, the sinner can have nothing to say. It is his to tremble and submit. If there is any way of escape, any means of deliverance, any ground of pardon and acquittal; that way, those means, this ground, must be appointed by the Sovereign whose authority he has violated, by the Judge whose holy law has sentenced him to death: and such appointment the offended and dishonoured Sovereign is, in no respect, bound to make; if it is made, it must be the effect of infinite and free mercy.

The atonement revealed in the Gospel, as having been made by the sacrifice of the Son of God, is an appointment answering perfectly to this description. It is the result of pure grace, of mere mercy, in behalf of creatures, guilty, unworthy, and, but for such interposition, irremediably lost.

The atonement being appointed by God himself, necessarily leads us to view it as the *effect*, not the *cause* of his love to sinners. It is of essential consequence that this remark should be kept in mind. When we speak of the death of Christ as an atonement, or as rendering the Divine Being *propitious* to sinners, we should beware of supposing that any thing is meant by these expressions, like the production of a change in the Divine nature or character, as if the blessed God needed a motive to pity, an inducement to be merciful, a price for love and grace. Far from our minds be such a thought ! Jehovah is eternally, immutably, infinitely, compassionate and merciful. To suppose an alteration produced by the mediation of Christ, from previous vindictive cruelty to compassionate kindness, is unscriptural and absurd. But the case stands thus. While God is infinite in love, he is infinite also in holiness, justice, and truth. His character is *infinite goodness, perfect excellence*. Every part of his conduct is the result of this infinite goodness, harmonizing in all its parts ; his blessed nature being *one and immutable*. When he executes the demands of justice, he does not violate the claims of mercy ; when he extends mercy, he can do it no otherwise than in consistency with the glory of justice.

Now, as a righteous Governor, Jehovah is displeased with the violation of his authority ; while, from the infinite benignity of his nature, he is at the same time inclined to forgiveness. The grand question, then, comes to be—How may such forgiveness be extended to the guilty so as to satisfy the claims of infinite justice, and thus to preserve, in its full dignity, the character of the Governor, with the rights of his government, and the sanctions of his law ? It is obvious, that the rendering God, in this view, *propitious*, refers not to the *production* of love, but the mode of its *expression*. How love may be expressed in such a way, as that, in the very expression of it, holiness and justice shall be also and equally conspicuous.

When God is said to be displeased with any of his creatures, he regards them, not as creatures, but as sinners. He has no pleasure in the death of him that dieth ; but he necessarily hates sin ; and the punishment of it is required both by the glory of his righteousness, and by the general good, which sin tends to ruin. It is in this view that God is said to be “angry with the wicked every day ;” (Psalm

vii. 11.) "to have his face set against them that do evil;" (Psalm xxxiv. 16.) "to hate all the workers of iniquity;" (Psalm v. 5.) "to reveal his wrath from heaven against all ungodliness and unrighteousness of men." (Rom. i. 18, &c.) And when God forgives, he is spoken of as "turning from the fierceness of his anger, and taking away all his wrath;" (Psalm lxxxv. 3.) "having his anger turned away;" (Isa. xii. 1.) "not retaining his anger for ever, because he delighteth in mercy;" (Mic. vii. 18.) pacified toward the objects of his forgiveness, for all that they have done. (Ezek. xvi. 63, &c.)

This is propitiation, or atonement; and the Scriptures universally declare that it is in *Christ Jesus*, on account of his humiliation, obedience, sufferings, and death, that Jehovah is thus propitious or well pleased: because this work of Christ, containing a full display of his holiness, justice, and truth, in connexion with his mercy, renders the exercise of this last perfection towards guilty creatures, in their pardon and acceptance, consistent with the eternal glory of all the former.

The strict *letter* of the divine law requires the personal punishment of the offender. "The soul that sinneth, it shall die." (Ezek. xviii. 4, 20.) "Cursed is every one that continueth not in all things written in the book of the law to do them." (Gal. iii. 10.) The law, then, pronounces sentence of death on the offender, while it makes no provision (as in the very nature of the thing, indeed, it could not) for a remedy; gives no hint of the possibility of his escaping the punishment which is due to him as a transgressor. The glorious *spirit* of the law, however, is as essentially preserved, the great end of retributive justice as fully answered, and the authority and honour of the divine government as completely secured, by the infliction of the righteous penalty in the person of a substitute, of sufficient dignity, voluntary in the undertaking, and publicly acknowledged in this character by the offended Sovereign, as if it were inflicted on the guilty criminals themselves. Nay, when we contemplate, as in the case before us, the dignity of the *Sufferer* as *infinite*, these ends appear answered not merely *as fully*, but in a degree even infinitely greater. In the sufferings and death of the Divine Jesus, the truth of God, in fulfilling his threatenings against sin, and his justice in executing its righteous punishment, are manifested, in a

way unspeakably more impressive and affecting than if vengeance had fallen, to its full extent, on the miserable transgressors themselves, who, as the effect of his death, by believing on him, escape perdition, and obtain everlasting life. It is thus, then, that we see God just in justifying the ungodly: clearing the sinner, but not his guilt; blessing him with pardon and life, yet taking vengeance on his inventions; freely, fully, and eternally forgiving, yet in such a way, on such a ground, that the act of forgiveness itself declares the sin which he pardons to be "the abominable thing which he hates:"—in a word, as occupying that unspeakably sublime, and, to us sinners, inexpressibly interesting character—"The just God and the Saviour."

Consistent with these observations, is the particular view given by the Apostle Paul, in the third chapter of the Epistle to the Romans, respecting the great design of the atonement, or propitiatory sacrifice of Christ:—"whom God hath set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus." (Rom. iii. 25, 26.) Observe the expression. Christ was set forth as a propitiation, to *declare God's righteousness*, that he *might be just* in justifying the believer in Jesus. It is intimated, that all the sins which had been forgiven in the ages preceding the fulness of time, were remitted with a prospective reference to what was then to be done; to the atonement which was then to be made. The righteousness of God, in such forbearance and forgiveness, was *at that time* declared, the ground on which it had all along been extended to sinners being then fully exhibited; and the same is the ground on which he is still just in justifying the ungodly.

But how, are you ready to ask, is it consistent with divine justice, that the innocent should be made to suffer for the guilty? If by the innocent being *made to suffer* for the guilty, you mean that the substitute is involuntary, having no power to choose, but enduring, against his will, sufferings arbitrarily inflicted; I answer, that the case, with regard to the great atonement spoken of, is far otherwise. The Son of God was a voluntary Surety, a willing Sufferer; his nature being such, indeed, that no suffering could possibly be inflicted upon him by the will of another, apart

from his own free choice. "Though he was in the form of God, and thought it not robbery to be equal with God, he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. ii. 6—8.) He is represented as saying, "Lo, I come, I delight to do thy will, O my God;" which *will* was the "offering of his body, once for all," as a sacrifice for sin. (Heb. x. 7, 10, with Psalm xl. 7, 8.) "I am the good Shepherd; the good Shepherd giveth his life for the sheep. I lay down my life for the sheep: no man taketh it from me, but I lay it down of myself." (John x. 11, 15, 18.) Consider, farther, that if an atonement was to be made at all, it could be made by no other than a being uniting perfect innocence to this sovereign power over his own life. The slightest degree of guilt would have more than disqualified him who was chargeable with it, for atoning for the sins of others; it would have rendered an atonement necessary for himself. Do you admit the innocence, the sinless perfection of the character of Jesus? If you do, before you ask, Is it consistent with justice that the innocent should suffer *for the guilty*? answer the question, Is it consistent with justice that the innocent should suffer *at all*? There is no disputing against matters of fact. Here is the innocent suffering: and unless it is *for the guilty*, in the way of *voluntary substitution*, how is the strange fact to be accounted for? Some sufficient purpose it must have been intended to answer: and what purpose can be imagined more worthy of the God of unbounded goodness and unspotted purity, than the salvation of guilty creatures in a way that should glorify to the uttermost both these parts of his character?

Taking the matter, then, in this light, think, my fellow-sinner, what a view is here exhibited of the love and mercy of the blessed God! The Scriptures dwell much on this. "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die: but God commandeth his love towards us, in that while we were yet sinners, Christ died for us." (Rom. v. 7, 8.) "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John iv. 10.) What a heart must that be, (and yet such

is the heart of every one of us by nature,) how “desperately wicked,” how impenetrable to every holy and generous sentiment of affection and gratitude, that is capable of rejecting the offers of this astonishing mercy of the God of heaven! Lay to heart, I pray you, that pointed question, “How shall we escape, if we neglect so great a salvation?” (Heb. ii. 3.) a question which strongly intimates not only that to escape is in this case *impossible*, but also that to *expect* to escape, is beyond measure *unreasonable*.

The evil of sin is here set before you in a most affecting and impressive light; and the utter impossibility of its passing unpunished under the government of the righteous God, is ascertained beyond the possibility of a doubt. Remember, then, that *you* are guilty, and that with this sin-avenging God *you* have to do. Remember, that if He should mark iniquity, you could not stand; for, having sinned, you are condemned already by the sentence of his righteous law. By no exertions of yours, by no attempts which you may make to serve and please God, while you believe not on Christ, is it in your power to mend the matter. To try by any such means to *make your peace with God*, is a vain and fruitless task; and one, too, that is highly presumptuous and dishonouring to God, because it implies that he who is infinitely holy can be satisfied with the works of a sinful and polluted creature. Renounce this idle hope. It can never stand. “Christ is our peace.” The work on which our peace with God must rest, is that to which I have been directing your attention, the perfect obedience and atonement of the Son of God; a work finished by him, so long ago as when he bowed his head and gave up the ghost on Mount Calvary; a work, therefore, in which no sinner ever had, or ever can have any part, either of the performance or of the honour. This is the work in which Jehovah is well pleased; and on account of which he freely bestows on the chief of sinners all the blessings of eternal life. Here rests for ever the delight of the eternal God: here the infinite fulness of his mercy is treasured up. Deceive not yourself with the expectation that this mercy can be found any where else; or that God will ever, even to eternity, bless a guilty creature with his favour, except in Christ Jesus his beloved Son.

But while mercy is to be found no where else, here it is set before you free in its exercise, and boundless in its ex-

tent. "The wages of sin is death : but the *gift of God* is eternal life, through Jesus Christ our Lord." My object is not to lead you to despair of mercy, but only to despair of it where it cannot be found ; by excluding your hope from the law, or from any view you can take of your own character, to shut you up, by a blessed necessity, to the free grace of God revealed in the Gospel of his Son. As sinners we are lost, and by the law our case is desperate. If we knew no more, this would be a dreadful truth indeed. But why refuse to admit the worst respecting our state, when there is an all-sufficient remedy ? Why cling for hope to the law, whose voice to every transgressor is nothing but cursing and condemnation, when we may have "good hope, through grace ?" Why be reluctant to confess ourselves justly condemned, when a free and full pardon is offered to us, of all our sins ? Why vainly deny our helplessness, and inability to do any thing to commend ourselves to God, when Christ, we are assured, died for such as are *without strength* ? Alas ! sin has made us proud ; even that which ought to cover us with shame, and seal our lips in speechless self abhorrence, has made us proud and high-minded ; and this pride it is, that makes us loth to own ourselves so completely undone and destitute, as to be dependant on mere mercy. May God, in infinite compassion, subdue this pride in your soul, and make you willing to be a debtor for your salvation to mercy alone, to receive it, as his *gift*, without money and without price ! In no other way will God bestow it : but in *this* way, he is ready to confer it on the chief of sinners, for the sake of his Son. To him he has given testimony : having, by his resurrection from the dead, declared himself satisfied with the work of salvation which he had finished ; pronounced his righteousness perfect, his atonement all-sufficient ; and having revealed this record concerning his Son, it is his sovereign appointment that "he who believeth it shall be saved." No one can conceive it to be right, that the efficacy of the blood of Christ should extend to those who despise it. But he who believes in the blood of Jesus, as the blood of an all-sufficient atoning sacrifice, and seeks forgiveness and life, solely on the footing of the merits of this atonement, as a guilty, and otherwise ruined and hopeless sinner, shall in no wise be cast out. "We are ambassadors for Christ," says one of his apostles, "as though

God did beseech by us, we pray you in Christ's stead, be ye reconciled to God : for he hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him." (2 Cor. v. 20, 21.)

If this atonement, Reader, be thus the ground of your hope, let me conclude, by reminding you, that your obligations to divine mercy will necessarily excite you, as "not your own, but bought with a price," to "glorify God in your body and in your spirit, which are God's;" (1 Cor. vi. 20.) to "live to Him who died for you and rose again." (2 Cor. v. 15.) "If the blood of Christ, who through the eternal Spirit offered himself without spot unto God, has purged your conscience from dead works," you will "serve the living God." (Heb. ix. 14.) You will love what he loves, and hate what he hates; shun with vigilance whatever he condemns, and pursue with ardor whatever he approves. You will delight in communion with Him. A present sense of his favour, with the hope of perfect freedom from sin, and of the full and everlasting enjoyment of the divine image and the divine love, will be the grand solace of your cares, and the source of your chief joys. Depend upon it, you have no interest in Jesus as a Saviour, if you are not subject to him as a Lord. You have no true and solid hope of being with him and like him hereafter, if you are not now under the influence of this hope, "purifying yourself, even as he is pure." (1 John iii. 3.) "He gave himself for sinners, that he might redeem them from all iniquity, and purify unto himself a peculiar people zealous of good works." (Tit. ii. 14.) "This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." (1 John i. 5, 7.)



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THE
Nature and Tendency of Balls,

SERIOUSLY AND CANDIDLY CONSIDERED,

IN

TWO SERMONS,

BY JACOB IDE, A. M.

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SERMON I.

1 THESS. V. 21.....PROVE ALL THINGS.

THESE words stand intimately connected with the preceding and following verses. In the preceding, the Apostle says, "Despise not prophesyings;" and then adds, as in the text and sequel, "Prove all things; hold fast that which is good. Abstain from all appearance of evil." It is evidently the design of the Apostle, in these exhortations, to influence the Thessalonians to attend impartially to the instruction of their religious teachers; carefully to compare what they were taught, with the word of God; cordially to receive what appeared to correspond with this unerring standard; and cheerfully to perform the duties which a knowledge of the truth imposed upon them. Nor did the Apostle intend that these important exhortations should be given to the Thessalonians only. The duty which they enjoin, is binding upon all who enjoy the privilege of hearing a preached gospel. They should bring every doctrine, and every duty which their teachers inculcate, to the test of revelation. Whatever they find to accord with this standard they should believe and practise. It is also *implied* in the text, that religious teachers should carefully examine the nature and tendency of prevailing opinions and practices, and faithfully approve or censure them, according as they agree, or disagree, with the known will of God. These observations, illustrative of the text, show the propriety of

making that species of amusement commonly known by the name of *Balls*, a subject of our serious and prayerful examination. As these have become prevalent in this place, the Apostle's exhortation to "Prove all things," renders an examination of their nature and tendency, not only an important, but an imperious duty. My sentiments upon this kind of amusements are already known. But as I mean not publicly to censure or approve of any practice without offering my reasons, and as I cherish the hope that the people in this place mean to be governed by what appears to be rational, I shall on this occasion, renewedly examine the subject before us, with all the moderation and candour of which I am capable. And while I endeavour to divest myself of all prejudice against the amusements in question, I beseech you, my hearers, to attend to what may now be said upon the subject, with that seriousness and impartiality which are essential to the discovery of truth.

That the subject before us may be definitely presented, it is proper here to observe, that I have nothing to do with the question; whether there is any harm in dancing, *in itself considered*, or considered as a simple exercise, without reference to the object for which it is practised. Nor am I disposed here to dispute the propriety of an ancient religious ceremony, in which the people of God occasionally expressed their pious gratitude and joy, by dancing before the Lord. Nor do I feel myself called upon in this place, to attack the Shakers, who, professedly in imitation of the ancient saints, now make dancing a part of their religious worship. My business is with *Balls as they are practised at the present day*. The question now to be determined is, whether rational and accountable beings, capable of the exalted pleasure of serving and enjoying God, and destined to a future and an eternal existence, in which they are to receive according to the deeds done here in the body, have a *right* to spend their precious time, in dancing for *mere amusement*; in circumstances too, where they are exposed to peculiar temptations; where the mind is necessarily dissipated; where health and property are often wantonly sacrificed; where hours, consecrated by nature to silence and repose, are devoted to hilarity and mirth; and where, by common consent and the laws of fashion, serious reflection and fervent piety have no place.

To commence an examination of the question as it is now stated, let us consider,

1. That Balls, as they are practised at the present day, are either *right*, or *wrong*. Although there may be a difference of opinion with respect to the moral nature of these amusements ; yet all must agree, that they are either *right*, or *wrong*. Like every other moral action, the conduct of those who are engaged in them, must arise either from good, or bad motives ; must tend either to increase, or diminish their usefulness in life ; must tend either to promote, or to destroy their eternal happiness ; must be either beneficial, or detrimental to society ; in short, must be either pleasing, or displeasing to God. Now look a moment at the amusements in question, and say, do you think that those who are engaged in them, or those who countenance them, are actuated from right motives ? Would love to God, or a regard to their own spiritual interest, or a desire to do good to their fellow creatures, in the proper sense of doing good, be likely to lead them to Balls ? Do these amusements appear, on the whole, better calculated to increase, than to diminish the usefulness of those who are engaged in them ? Are they more favourable, than unfavourable, to a timely preparation for eternity ? Considering the *design* of these amusements, the *places* where they are generally held, the *late hour* to which they are usually continued, and the *irregularities* which are not unfrequently their attendants, do you candidly think that they are more beneficial, than injurious to society ? Viewing God as a Being of purer eyes than to behold iniquity, do you seriously believe that he beholds them with complacency and delight ? or that he numbers them with those things in which he has no pleasure ? These are plain questions, and your answers to them cannot but lead you to a decision, whether the amusements under consideration are *right*, or *wrong*.

2. Balls are either *very good* things, or they are *very bad* things. Some who have but partially considered the subject, may suppose that they are of but little consequence, one way or the other. But this is a great mistake. Every person who is acquainted with them, knows that they most powerfully attract the attention of the young. If then they are *right*, or in other words, if they are profitable subjects of meditation and reflection, they must be *very good*

things ; because it is exceedingly desirable that the attention of youth should be *strongly* attracted to that which is good. But if they are *not right*, they must be *very bad* things ; for it is a great evil to have the attention of youth *strongly* attracted to wrong objects.

Balls not only awaken great attention, but excite very ardent feelings. So adapted are they to the natural vivacity and playfulness of youth, that they at once call into action all the energies of the soul. Never can they be more truly said to act *with all their hearts*, than when they are engaged in these amusements. If, therefore, we admit that they are *good* things, it follows undeniably, that they are *very good* things. They have, on this supposition, the very rare excellence of engaging the *whole hearts* of youth in that which is good. But on the other hand, if they are not right, the circumstance that they excite feelings so ardent and powerful, gives them a peculiarly evil and dangerous character. Who does not feel that it is a *great* evil for youth to be engaged with *all their hearts* in doing wrong ?

Balls have a great and lasting effect upon the human character. This is a natural consequence of the strong and ardent feelings which they excite in youth. Feelings, strongly excited and often cherished at this early period, necessarily originate tastes and habits, which form the most prominent features in the future character. Is not the truth of these remarks confirmed by observation ? You, my hearers, have doubtless had opportunity to notice the lives of some, who were, in youth, very much devoted to Balls, and similar amusements. I wish not yet to ask, whether these things have had a *good*, or a *bad* effect upon their characters. But I do wish to ask, whether they have not had a *great* effect. In many cases at least, is it not evident, that with respect to knowledge, usefulness, respectability, and happiness, they are very different characters from what they would have been, if their early days had been differently spent ? Now if the effect which balls are calculated to have in forming the character, is *good*, they must certainly be *very good* things ; because the formation of a good character is an object of the highest importance. But if their influence upon the character is *bad*, they are *very bad* things ; for there is nothing which can compensate for the loss of character. But,

3. They cannot be considered as *very good* things. Even

those who are the most frequently engaged in them, do not generally pretend that they are *very good* things. The most which they undertake to urge in their favour is ; “ *They are innocent amusements.*” This is the name which is generally given them by their warmest advocates. But it deserves to be noticed, that this name indicates a very different thing from a *useful employment*. Besides, many who occasionally indulge themselves in them, will readily admit that they are not *very good* things. They acknowledge that they are influenced to engage in them, not from a conviction that there is any *good* in them, but simply to gratify their inclinations, and to comply with the wishes of their associates. Parents who countenance their children in these amusements, do not generally pretend that they are *very good* things. The most they have a face to say in their favour is ; “ *There is no harm in them.*” Indeed many, and if I am not mistaken, most of them, are ready to acknowledge that there is *no good* in them ; and to say, if their children would be satisfied to abstain entirely from such things, they should be the better pleased. The reason why they consent to their engaging in them is, perhaps, an unwillingness to cross their inclinations, a fear that they will be esteemed singular, or an apprehension that if denied indulgence in these amusements, they will take to worse courses.

If Balls are *very good* things, we may with propriety expect that they will produce *very good effects*. On this supposition, it is but fair to look for effects so obviously good, as not to be of a doubtful character in the view of any one. Now, my hearers, you have had opportunity to observe the effects of these amusements for many years. What is the great good which they have produced ? Have they improved the state of morals among you, or greatly increased the wealth of the community ? If you confine your attention particularly to those, who have from time to time been engaged in them, what peculiar advantages do they appear to have derived from them ? Have they become more industrious, frugal, and temperate ? Have they, by these means, greatly improved their intellectual faculties, or extended their knowledge of any of the useful arts and sciences ? In short, is there evidence that these things have greatly increased their usefulness in this life, or essentially contributed to their future felicity ? You will not pretend that

any of these good effects, much less *all* of them have been produced. You will allow, then, that balls are not *very good things*. But,

4. If they are not *very good things*, they are *very bad things*. This is a natural, and I think, an unavoidable conclusion from what has been said. But lest a doubt of its truth should remain in the minds of some, I shall here subjoin a number of arguments by which it may appear more fully supported.

1. Balls consume much time which ought to be devoted to more important objects. Where they are frequent, and continued as they generally are to a very unseasonable hour, much time is consumed in the amusement itself. To this is to be added, all which is spent by the party in making their arrangements and preparations for it; all which is spent by those who provide for them; all which is spent by a crowd of idle spectators; and all which is subsequently lost in consequence of a sleepless night, a wearied body, and a dissipated mind. The time consumed by these persons in the several ways above mentioned, is no trifling loss. And were they required to spend it for the public, or in accomplishing any purpose of charity to the poor, many of them would deem it an intolerable hardship. The value of this time is to be estimated by the property which they might all have earned, had they been the same time usefully employed; by the improvement which they might have made in any useful art or science; by the good which they might have done in the same time to their fellow creatures; and by that incorruptible and heavenly inheritance, to which a right improvement of this time might have been the means of entitling them.

But there is one thing to be taken into view respecting time, of more importance than any consideration of its value to us: it is our obligation to spend it in the service of God. As our Creator, Preserver, and Benefactor, he is entitled to our cordial and unceasing service. But are youth in the service of God while they are engaged in *Balls*? Is it their object to honour *him*, by these amusements? Alas! "they mean not so, neither do their hearts think so." These amusements then, by consuming that time which ought to be devoted to God, rob him of his due; and by involving those who are engaged in them, in the guilt of misimproving one of his best gifts, expose them to his dreadful indignation.

2. Balls are attended with great expense. Among those who are so intoxicated with the love of pleasure, as neither to consider the value of property, or their responsibility to God for their improvement of it, a smile may be excited, that the expense of these amusements should be mentioned as an argument against them. But with the sober, the manner in which the gifts of heaven are improved, will not be considered as unimportant. If property can be so expended as to promote the good of its possessor, it is certainly a dictate of wisdom to expend it in this way, rather than in a manner which will *injure* him. And if it can be so expended as to promote his good to a *great degree*; it is certainly a dictate of wisdom to expend it in this way, rather than in a manner which will promote his good but in a *small degree*. And if it can be expended so as to promote the glory of God and the good of society, at the same time it contributes to the welfare of its possessor; it is a dictate not only of wisdom, but of benevolence and duty, to spend it in this way, rather than in a manner which neither honours God nor benefits the world. Now without admitting what the speaker sincerely believes to be true, that the money spent at Balls is spent in a manner calculated to *injure* its possessor; will not every candid hearer allow, that this might be expended in a manner which would promote his good to a much greater degree? If, for instance, this was expended in attempts to increase his knowledge of the useful arts and sciences, would it not contribute much more to his usefulness, respectability, and happiness in the world? It is a fact too well known to need any particular statements to confirm it, that there are many young men, who, by spending that time and money which is by others thoughtlessly squandered away in vain amusements, in attempts to acquire useful knowledge, have been set forward in a course which has not only prepared them for distinguished usefulness in the common walks of life, but has led them to some of the most important stations and highest honours of their country. To say nothing here of *duty*, either to God or our fellow creatures, is it not absolutely inconsistent with *wisdom*; indeed, is it not consummate *folly*, to spend property for the sake of enjoying the momentary pleasures of a Ball, while an object of so much more value might be obtained by it? Will it here be said that the expense of a Ball is but trifling? Trifling as it is, this money might be so improved as to obtain

an object of infinitely more importance. Trifling as is the expense of a single Ball, it is often sufficient, and more than sufficient to defray the whole expense of a common District-School a month. Indeed, individuals sometimes spend more at a single Ball, than would be sufficient to pay their tuition three months at the best of our Academies. And what is not a little surprising, in these amusements are sometimes found those who feel themselves too poor, and whose parents feel themselves too poor, to be at the expense of the best education which even our common schools afford.

But the impropriety of spending property in these amusements, appears the most striking, when we consider that it is the *Lord's*. The passages of Scripture which teach this truth and remind us of our consequent obligation, are numerous and solemn. The Psalmist says, "The earth is the *Lord's*, and the fulness thereof." "The silver is *mine*, and the gold is *mine*, saith the Lord of hosts." Under a solemn sense that creatures are but "stewards of the Lord's bounty," Solomon says, "Honour the *Lord*, with thy substance, and with the first fruits of all thine increase." Now I ask, do those who are spending property in these amusements, mean to honour *God* by it? It cannot be pretended. Had they a disposition to honour God, these would be the very last means they would think of using for such a purpose. Indeed, a disposition to honour God, would forever extinguish their thirst for the vain pleasures which these afford. If there is any way in which property can be expended for mere *pleasure*, without regard to the glory of God and the good of mankind, it is in these and similar amusements. How then, can those "give an account of their stewardship," who spend their "Lord's money" in this way? Disguise the iniquity of the thing as you may, they will at last be found guilty of "having wasted his goods."

3. Balls often disqualify those who are engaged in them, for a diligent and advantageous pursuit of their business. There are none of the means of useful learning, which have so surprising a tendency to dissipate the mind. From the perusal of any valuable book, from conversation upon any important subject, from the study of any useful art or science, a person may arise with a mind deliberate and serious, prepared to enter upon any other important duty or useful employment. But how different is it with those

whose sleep has been driven away, and whose strength has been exhausted by the dissipating scenes of a Ball-room. Those who are compelled by parental authority, and those whom necessity urges, may, indeed, immediately employ their *hands* in their usual business ; but where, for weeks, are their *minds* ? Alternately reflecting on the amusements which they have passed, and anticipating pleasure from others to come. With minds thus vibrating from one vanity to another, they too often make, as might be expected, but faint and inefficient efforts in their business. In every thing pertaining to the duties of their calling, which requires great care, and constant and persevering exertion, they are apt to fail.

4. The tendency which Balls have to prevent the acquisition of useful knowledge, is a serious and weighty objection against them. Knowledge, let it be remembered, is acquired by attention to the subjects to be known. Where the abilities of men are equal, and the means of instruction the same, the progress which they make in the several branches of their pursuit, is in exact proportion to the degree of attention which they pay to them. It follows undeniably, that whatever diverts the attention of youth from subjects important for them to know, has a tendency to hinder their progress in useful knowledge. But will not every person of common observation admit, that Balls have a most powerful tendency to divert the attention of youth from their studies ? If any doubt remain respecting the truth of this, let instructors, who have taught schools where a number of their scholars have at the same time attended a Dancing-School, or frequented Balls, be asked respecting it. Let scholars themselves, who have frequently engaged in these amusements, be compared with others of equal abilities, and who have enjoyed equal advantages for improvement, and see if the difference between them is not perceptible and striking. Extend your observation, if you please, to persons of maturer years, whose youth has been devoted to amusements of the kind now under consideration, and mark the difference between their attainments, and the attainments of others, who, with the same abilities, and same advantages for improvement, have given their attention to more important subjects. That there are those who occasionally attend Balls, that make respectable progress in useful

knowledge, will not be denied. But even these, if they refrained entirely from such amusements, might make much better progress, and prepare themselves for much more extensive usefulness in the world.

5. Balls have a tendency to excite an inordinate love of company. As we were created social beings, and placed by Providence in circumstances in which we are mutually dependant upon each other, to cherish an affection for our fellow creatures and an attachment to their society, is both becoming and necessary. But to do this, it is not necessary to be frequently in *large* parties. These have a tendency to excite a vague, indiscriminate love of company, rather than to cherish that good will to our fellow creatures, and regard to their personal worth, which are the essence of true friendship, and the real source of all social enjoyment. As there are no scenes more enchanting to youth than those of the Ball-room, so there are no assemblies which are more likely to excite in their minds an excessive love of company, than those collected for the amusement of dancing. Is it not an indubitable fact, that there are many youths, once contented at their homes, satisfied with domestic enjoyments and occasional exchanges of visits with their friends, who have, by attending a Dancing School a short period, or a Ball a few times, become so intoxicated with the love of company, as to render their ordinary society insipid, and retirement and meditation a burden? Need I state to you, my hearers, many of whom have had a longer time, to observe the ways of the world, than I, that this excessive love of company is an evil thing? Do you need to be told, that this has led many in youth from the Ball-room to the card-table; and in more advanced life, from the peaceable fireside of their homes, to the noise and contention of the tavern and the grog-shop? These indeed, are not always its immediate effects; but where it prevails to a great degree, they seldom fail to follow in the rear of that host of evils which are its usual attendants.

There are many, who, when they begin to attend Balls, are particular in the choice of their company. They disdain to associate with the idle, profane, intemperate and worthless. But after they have been for some time engaged in these amusements, their love of company frequently becomes so predominant, that they feel little con-

cern respecting their associates. *To be in company*, is their *object*; and if they can be gratified in this, they do not hesitate to associate with persons of the most corrupt principles and vicious habits. And when their love of company has arisen to this degree, they are generally prepared to unite with their companions, in any practice which is most agreeable to their inclinations. Accordingly we find that many, who, at the commencement of their career in amusements, would have been shocked at an oath; would have been ashamed to be associated with a gamester; would have despised the drunkard; and shunned his society as they would have fled from the pestilence, have, afterwards, themselves been seen at the gambling-table, with the intoxicating bowl at their lips, and horrid imprecations upon their tongues.

When youth begin to attend Balls and similar amusements, they are sometimes active in business, regular in their deportment, amiable in their manners, ambitious of improvement, and thoughtful of eternity. But when an excessive love of company is excited, how does it change their characters? They become idle. Their business, on which, perhaps, depends their present support, and from which alone they expect their future subsistence, is neglected, or pursued in a very irregular and disadvantageous manner. Instead of being seen at their homes engaged in their proper occupations, they are to be looked for at the tavern or some other place of general resort. Their former ambition for improvement degenerates into an ungovernable propensity for self-indulgence. And instead of using means for the improvement of their minds, they are constantly seeking opportunities to excite and gratify their passions. Their dispositions, once amiable and pleasant, become selfish, morose, and revengeful; and their deportment, formerly marked with gentleness and urbanity, is often now a compound of meanness, provocation, and violence. Their thoughtfulness of eternity is succeeded by a blindness of mind and hardness of heart, which renders them deaf to the voice of conscience, and regardless of every scriptural and providential admonition.

These are some of the effects of an inordinate love of company. And you, my hearers, will bear me witness, that they are no *uncommon* effects of this propensity. Now let it be remembered, that Balls have a direct and powerful

tendency to excite and cherish this excessive love of company. This, I presume, is a truth, which few, if any, will deny. Indeed, more than this is true. There is, it is believed, no amusement practised among us at the present day, that has so powerful a tendency to excite an inordinate love of company, as Balls. Strange as it may appear to those who merely reflect upon the subject, it is a fact, that they are *peculiarly* fascinating to the young. And when once they have become engaged in them, they are in peculiar danger of that love of company which will lead them into every species of dissipation. Now is not this a serious and weighty objection against these amusements? What if there are those who occasionally attend Balls, that never experience all the evils which have been described, is it not still evident that they are *dangerous things*? If it is a fact that they have greatly injured, if not completely ruined thousands, shall the circumstance, that some engage in them with apparent impunity, be pleaded in their favour? But,

6. What exhibits the nature of these amusements in a more striking light than any thing that has yet been named, is their tendency to lead those who are engaged in them, *to neglect the concerns of their souls*. That the concerns of the soul require *attention, great attention, constant attention*, will, I trust, be granted by all in this assembly. That they require exertions, corresponding with an awakened and persevering attention, will also be granted. There are no truths in the Bible, more obvious to every one, than that those who would be prepared for death, must *think* on death; that those who would be prepared for the judgment day, must *think* on this day; that those who would obtain the forgiveness of sins, must *think on*, and *lament* their sins; that those who would become interested in Christ, must *think* on Christ, and set their *affections* on him; that those who would obtain the favour of God, must *think* on God, *love his character*, and *obey his commands*. But will these amusements, which divert the attention of youth from the most important concerns of this life, leave them in a state of mind favourable to the serious consideration of what is before them in eternity? It cannot be expected. Such is the depravity of the human heart, that the attention is much more easily diverted from eternal, than from temporal things. While, therefore, youth, engaged in Balls, are growing negligent of their business and improvement, they

will grow still more negligent with respect to the concerns of their souls. The nature of these amusements is so contrary to every thing spiritual and divine, that a great degree of attention to the one, is absolutely inconsistent with due attention to the other. If, my hearers, you would have any adequate conceptions of this inconsistency, present to your imagination for a moment, a youth seriously meditating on death, judgement, and eternity, and at the same time preparing for a Ball: a youth, viewing himself as a sinner, contemplating the dreadful threatnings of God's violated law, the impossibility of his escaping deserved ruin without repentance toward God and faith in the Lord Jesus Christ, the shortness and uncertainty of this life in which all his preparation for eternity is to be made; and yet, anticipating with pleasure, the gaieties of an intended Ball!

To vary your view of this subject a little, contemplate a youth *actually engaged* in these amusements, with his affections set "not on things on the earth," but "on things above," in the spirit of prayer, watching against the indulgence of evil thoughts, the allurements of the world, and the temptations of the Adversary; doing, agreeably to the command of the Apostle, "whatsoever he does, to the glory of God!" Let this youth be supposed, when he leaves the place of his amusement, to retire to his closet and there to "pour out his heart before God!" Still engaged in his amusements, and disposed to pursue them as far as his circumstances will permit, view him a humble, devout, and zealous friend of God, "walking in all the commandments and ordinances of the Lord blameless!" Now I ask, does not the union of these things as here represented, appear like an inconsistency? *Do they go together? Did they ever go together? Can they go together?* These questions admit of but one answer. It is a fact too well known to need any confirmation, that these serious thoughts and devout affections, are not the attendants of a Ball. Nor do they nearly precede, or quickly follow such amusements. These have a tendency to banish all serious thoughts from the mind. In support of this assertion, I appeal not only to those who have attentively observed their effects, but to those who have been engaged in them.

Their tendency to erase serious impressions where they already exist, is not, however, more obvious than their ten-

dency to prevent their existence. They are well calculated, and they were doubtless designed by the great enemy of souls, to keep mankind in stupidity with respect to their immortal interests. Accordingly we find that those who are the most frequently engaged in them, are generally persons not only destitute of real godliness, but extremely thoughtless of eternity. It is worthy of particular observation, that wherever these amusements prevail, religion declines; and wherever religion revives, these amusements decline. If an individual becomes serious and continues so, he is sure to leave these amusements, however strongly he may have been attached to them, or however much he may have been engaged to promote them. And whenever an individual can so far dismiss his serious thoughts as to engage in these amusements and continue in them, the concerns of the soul soon cease to be an object of any great attention or anxiety. Has not the truth of these observations, my hearers, been repeatedly illustrated by what has taken place before your eyes? But if it is true, that Balls have a tendency to influence youth to neglect the concerns of the soul, are they not *evil* things? The concerns of the soul cannot be neglected, without endangering its welfare. We have the same reason to expect that the soul will perish when the means of its salvation are neglected, as we have that the body will decline when the means of promoting its health are not used. Who, then, that considers the value of the soul, can approve of these amusements? Will not every person who regards his own eternal welfare; will not every parent who has any solicitude for the salvation of his children; will not every christian who desires to see the religion of Christ promoted, unite in condemning a practice, which, by preventing serious reflection, tends to the ruin of the soul?

SERMON 2.

1 THESS. V. 21.....PROVE ALL THINGS.

To resume the subject of the preceding discourse, we observe,

7. The arguments used in justification of Balls, by their advocates, are obviously inconclusive. One of the most specious of these is, "*There is no harm in dancing.*" In reply it may be said, with as much truth and with equal propriety, there is no harm in sitting still and doing nothing. But does not the man who is able to labour, who is capable of doing much in various ways for the benefit of himself, his family, and the public, sin against God, if he spend his time in sitting still and doing nothing? Supposing it be granted that there is no more harm in dancing, than there is doing nothing; Balls on this supposition, would be chargeable with all the guilt of idleness; a sin, which has often brought individuals and families to poverty and disgrace: a sin, which has buried the brightest talents in the earth, and left unimproved the most precious and exalted privileges: a sin, which is the prolific parent of almost every vice that has injured man or dishonoured God. To say there is no harm in dancing, even if this assertion were true with respect to the simple exercise of dancing, does nothing towards justifying Balls; where dancing is practised as a mere amusement, attended with great expense, and the loss of much time; where the minds of youth, susceptible of every impression, are forcibly attracted to various objects of the most trifling and dissipating nature; and where without the restraints which they feel in other circumstances, they are liable to meet with peculiar temptations. If dancing is unnecessary, however harmless it may be in itself, Balls are *wrong*; because on this supposition, all the time and all the money which is spent in them, is thrown away; because the dissipating effects which they have upon the mind, and the temptations to which those are exposed who are engaged in them, are evils, which they have no calls to experience.

But it is contended that Balls are necessary. It is said that "youth must have amusements, and they may as well amuse themselves in this way as in any other." That youth must have amusements is true, and God, in the various and diversified duties which he requires, has made an abun-

dant provision for their amusement. There is much amusement in almost all kinds of business in which mankind are engaged ; especially, when it is skilfully and advantageously conducted. There is much amusement in that friendly and social intercourse which the various occupations of individuals naturally, and almost necessarily lead them to hold with each other. There is much amusement in reading instructive books, in conversing upon important subjects, in viewing the beauty, variety, order, sublimity and grandeur which the works of creation present to the eye, and in meditating upon what is read, and heard, and seen. There is much amusement in the performance of the various duties which our connexions and relations in life impose upon us. The relation which heads of families sustain to each other, to their children, to their domestics, and to their friends ; the relation which children bear to their parents, to each other, and to all with whom an attachment or other circumstances lead them to associate, each affords numerous opportunities for the exercise and improvement of the social affections ; and for the mutual performance of those kind offices by which the choicest blessings are received and imparted. To a well cultivated mind, there is a satisfaction in a becoming discharge of these relative duties, far superior to all the amusements which Balls or any other parties of mere pleasure are capable of producing. And if youth were so educated as to partake largely of the enjoyments of the former, they would seldom thirst after the insipid pleasures of the latter.

There is much amusement in the study of those arts and sciences which come within the province of, and which are necessary to be known by almost every youth. In reading and writing, in the study of Arithmetic, Grammar, and Geography, as well as in the higher branches of learning, such as Music, History, Philosophy and Astronomy, there is great satisfaction to every youth who is not destitute of a taste for improvement. And the more extensively these branches of learning are pursued, the greater is the satisfaction which the study of them affords. Youth, therefore, have an ample source of amusement in those pursuits which tend immediately to promote their respectability, usefulness, and happiness in the world. It deserves to be particularly noticed here, that there is no time spent in vain amusements which might not be spent in

pursuing some branch of useful knowledge. Each hour, each day, and each night that is thrown away in seeking pleasure from mere amusements, might be spent in studies peculiarly interesting and profitable, much more honourable to youth than any mere amusement, and much less dangerous to their health and character. There is no *money* spent in the amusements under consideration, which might not be spent in acquiring useful knowledge. And for the want of what he spends in this way, to be expended in his education, many a youth has passed through life in a state of ignorance degrading to his character and injurious to his interest. Those *minds*, which by these amusements are dissipated, weakened, and corrupted, might in the same time, and with the same expense and exertion that it costs to ruin them, be greatly strengthened and improved.

Is it not a fact, my hearers, that there are many who have never studied the Geography of their own state; who know not the Grammar of their own mother tongue; who have never read the history of that Revolution which gave their country Independence; who are ignorant of that Constitution of government under which they live; who have not sufficient knowledge of Music to unite in a song of praise to their Creator; who, in regard to religion, need to be taught the first principles of the Oracles of God; that are still spending their time and money in Dancing-schools and at Balls? Now I ask, ought not these persons, if they must be amused, to be amused in acquiring that *useful knowledge* of which they are destitute, rather than in these scenes of vain mirth and dissipation? And who will say that there is not as much satisfaction in the *former*, as in the *latter*. If it becomes those who are destitute of the knowledge above-mentioned, to be engaged in acquiring it, rather than in Balls; would it not be well for others who are possessed of this, to be *extending* their acquirements, rather than engaged in such amusements?

Will it be said that youth cannot be satisfied with the amusements arising from the performance of their business, their social duties, and the various sources of improvement which have been mentioned? I know they will not be satisfied with these, if no pains are taken by their parents and guardians, to form in their minds a *taste* for them; or

if they are indulged in vanity until they have *lost* their taste for them ; or if they are beguiled by the false and delusive pretences, that they cannot demean themselves with propriety in company ; nor know the manners of the world ; nor escape the reproach of singularity, unless they are taught at a Dancing-School and know how to play their parts at a Ball. But let them be well instructed in the proper business of their calling ; let them be taught their relative and social duties, and influenced by example and precept to perform these in a friendly, respectful, and obliging manner ; let them know the advantages of learning, and taste the pleasant streams that flow from the numerous sources of improvement to which they may have access ; let them be taught the worth of time, the importance of religion, the real nature and the general consequence of those amusements in which the world are revelling ; and instead of languishing for the vain pleasures of the Ball-room, they would generally view them as too insipid and trifling to engage their attention.

But it is said that “ the *scriptures* authorize dancing.” We are often reminded that Solomon says, there is “ a time to mourn, and a time to dance.” This argument, however specious it may at first appear, loses all its force the moment it is considered that dancing, when spoken of in scripture, is generally a *religious exercise*. There was among the ancients, a custom of expressing religious joy by dancing before the Lord. The first instance of dancing which I recollect in the Bible, is evidently of this kind.

After the Israelites had passed through the Red Sea and had seen the destruction of their enemies, “ they sang a song of triumph unto the Lord.” While this was performing, “ Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances ; and Miriam answered them, sing ye to the Lord ; for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea.” When David removed the ark of the Lord from the house of Obed-Edom to his own city, it is said that “ he danced before the Lord with all his might.” This dancing, accompanied with other religious exercises, was expressive of his joy and gratitude that the ark of the Lord, that sure pledge of his presence and blessing, was again restored to Israel. To show that this dancing was purely of a relig-

ious kind, and performed with special reference to God, it is said that David danced before the *Lord*. That this dancing was a religious ceremony is demonstrated by another circumstance: The Psalmist several times in his spiritual songs, associates dancing with other exercises purely religious and devotional. "Let Israel," he says, "rejoice in him that made him; Let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and the harp." It is true the scriptures occasionally speak of dancing, where not a religious exercise, but mere amusement is intended. Such, for instance, is the dancing of Herodias before Herod. But these instances are related only as matters of fact, not as any thing with which God was pleased. Indeed, when it is considered that the death of John the Baptist was the consequence of the dancing of Herodias, have we not a striking intimation of its evil effects as a mere amusement? I know of no passage in scripture in which dancing is spoken of with approbation, where it is not evident that a religious exercise is intended.

But is it not strange reasoning to plead an ancient religious ceremony in which a tribute of praise and thanksgiving was rendered to God, in justification of Balls where thoughtless youth are collected for the purpose of hilarity and mirth; where God is neither the object of their song, their affections, or their thoughts; where his name, instead of being mentioned with devout adoration and praise, is but too often the by-word of their profaneness?

Should a butcher kill his beef for the market on the sabbath, and plead in justification of his conduct the practice of the Jewish priests, who slew and dressed their cattle on that day for sacrifices unto God, we should have a specimen of reasoning exactly similar to that of those who plead the religious dancing of the ancients, in defence of modern Balls.

We are sometimes told that men of the greatest respectability, that many professors of religion, and even ministers of the gospel are known to countenance Balls. This is all true. But what does it prove? If Balls are right because men of great respectability countenance them, then duelling is right; for this practice has not only been advocated in the writings, but sanctioned by the example

of some whose talents and services had raised them high in the estimation of their countrymen. The tragical scene between Hamilton and Burr; and the more recent contest of Mason and M'Carty, solemnly proclaims the wickedness and folly of those principles by which many of the great have chosen to be governed.

What argument in favour of these amusements, any one can derive from the fact that they are countenanced by professors of religion, and even by some who bear the name of ministers of the gospel, it is difficult to conceive; since there is scarcely any opinion or practice too unscriptural to be advocated by *some* of this description. Besides, if the fact that these amusements are countenanced by Christian churches and by ministers of the gospel, is an argument in favour of them; then the fact that they are opposed by Christian churches and ministers of the gospel, is an argument against them. According to this mode of reasoning, the question must be ultimately decided by a majority of professors of religion and ministers of the gospel. When those who make use of this argument, will show that there is a majority of professors of religion and ministers of the gospel in favour of these things, we will allow that their argument has some plausibility. But do they not know that a majority of Christian churches and of ministers of the gospel are *decidedly against* these things? And is it not a fact, that of those who are *eminent* for their piety, *ten* are to be found *against*, where there is *one* in favour of them? The argument, therefore, if it is good for any thing, is decidedly against those who make use of it.

Besides the arguments already considered, I know of none which are brought in defence of Balls, which appear even plausible. It is, indeed, sometimes said, that "Balls are no worse than other things in which youth are generally and freely indulged." But this can scarcely be considered as an argument in favour of them, for in the very statement of it, it seems to be admitted that they are evil things; and the plea rests solely upon the circumstance, that they are no *worse* than some other things in which youth are indulged. But is the fact that they are indulged in other evil practices, a good reason why they should be indulged in this also? This is making one sin an excuse for another.

It is sometimes said, "if youth are restrained from these

amusements which are among the most innocent and civil, they will be the more likely to take to worse courses." But it needs to be proved that these amusements are among the most innocent and civil. What has already been said upon their nature and consequences, is sufficient, I trust, to show the fallacy of this plea. As to the pretence, that if youth are restrained from these amusements they will take to worse courses, it may be sufficient to observe, that this is not true. Those who are indulged in these amusements, are much more likely to take to worse courses, than those who are restrained from them. This is abundantly evident from fact. But if in certain cases, those who are restrained from these amusements should take to worse courses, it does not follow that they ought not to be restrained. Parents and guardians should do their duty, and leave the event with God. And it is their duty, so far as it is in their power, to restrain their children from all sin. Would it not be absurd for a parent to refuse to restrain his child from *gaming*, lest he should take to *stealing*; and another to refuse to restrain his from *stealing*, lest he should take to *robbery* and *murder*? There is the same kind of absurdity in parents refusing to restrain a child from Balls, under the pretence that he will take to worse courses. If they would train up a child in the way he *should* go, let them endeavour to keep him from *every* forbidden path.

Some of the preceding arguments in favour of Balls, are sometimes brought forward in a little different attitude from any in which they have now been particularly considered. We are not unfrequently told, that "youth, in order to cultivate the social affections, and to learn how to behave in company, must often be together." Very good! But can they not be together unless they are at a Ball, or at some place where dancing is made a part of their amusement? I should be glad to learn what advantages there are for cultivating the social affections at a Ball, which might not be enjoyed at a friendly visit; or what advantages there are for learning the manners of the world, which cannot be enjoyed at another place, where the same persons are collected for a more important and useful purpose? For my part, I confess that I know of no branch of politeness or good manners, which might not with as much propriety be taught, and as easily learned at an Academy, at a Common School, or even at

a Singing-School, as at a Ball, or at a Dancing-School; and I have yet to learn that those who have frequented these amusements the most, have any advantage, as it respects behaviour, over thousands of others who have never been engaged in them.

8. Those whose hearts are right with God, have no inclination to attend Balls, or to be engaged in any such amusements. By those whose hearts are right with God, I mean those who are in the exercise of such affections as he requires; those who through the sanctifying influence of the Holy Spirit upon their hearts, *love God, submit to his will, delight in his law, repent of their sins, and receive by faith the Lord Jesus as their Saviour from deserved ruin.*

That persons of this description have no inclination to attend Balls or engage in any such amusement, is evident from the fact, that such an inclination is absolutely inconsistent with the nature of these holy affections. It is impossible for a person in the exercise of *love to God*, and in that enjoyment of his presence which generally accompanies the lively exercise of holy affections, to desire that kind of amusements which Balls afford. It is as contrary to nature as it is for a hungry man to wish to be deprived of his food; or for love to desire the absence of its object. There never was an instance of a person whose heart was right with God, desiring this kind of amusements. Show me a man who gives indubitable evidence of being in the lively exercise of Christian affection, or in other words, of feeling as the scriptures require us all to feel, and if he will say that he delights in the amusements of a Ball, I will recal every sentence which I have uttered in this discourse, and remain forever silent upon this subject. You may, perhaps, find a cold hearted, hypocritical *professor*, or even a luke-warm *Christian* that will say this, but show me a real Christian in the lively exercise of grace, and I will consent that his feelings with respect to these amusements, shall determine their moral character.

But can those amusements be *right*, which no man that feels right can desire or delight in? Is not every person under obligation to *feel right*, and if he cannot feel right while he is inclined to indulge himself in these amusements, is not his inclination to attend them *sin*? And if they are of such a nature that a desire to be engaged in them must necessarily be sinful, are they not *evil things*?

9. The Bible is plainly and decidedly against Balls and amusements of this description. Every practice which is inconsistent with the performance of those duties which the scriptures require, is virtually forbidden by the very passages which require those duties. There cannot be a more plain and obvious truth than this; *Whatever is contrary to that which God requires, is forbidden.* Now it is easy to show, that Balls are contrary to what God in his word has required; that the spirit which leads to an attendance upon these amusements, is of an opposite nature from that which is implied in an obedience to a number of his most plain and solemn commands. God, by the mouth of the Apostle, has said, "Set your affections on things *above*, and not on things on the *earth*." But where are the affections of those who are engaged in these amusements? It is not sufficient to say that they are on the *world*, or that they are on the *vanities* of the world. It may be safely asserted, that the affections of youth *cannot* be on things above while they are cordially engaged in these amusements. If, therefore, they can innocently indulge themselves in these things, they can innocently retain their affections upon the world, and thus innocently disobey the commands of God.

"*Be not conformed to this world,*" is another divine command, totally inconsistent with the nature of these amusements. Are not these amusements worldly things, and is not that spirit which leads youth to delight in and practice them, emphatically the spirit of the world? If so, they are inconsistent with what is required in this command, and therefore, directly contrary to scripture.

"*Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,*" is a command uttered by an Apostle of Christ, and universally binding upon mankind. But if they are under obligation to do all that they do, to the glory of God, it is certainly wrong for them to do any thing in which they cannot act with a sincere desire and intention of promoting his glory. I need not ask whether youth in their attendance upon Balls and amusements of this kind, intend to promote the glory of God in these things. They are conscious themselves, that "they mean not so; neither do their hearts think so." They are, generally, willing to acknowledge that their principal object in these amusements, is their personal and present gratification. But we

are authorized to say, that youth engaged in these amusements, *cannot* act with a sincere desire and intention of promoting the glory of God. A desire to promote the glory of God, being a serious and holy affection, is, in its nature, totally inconsistent with an inclination to be engaged in these amusements. Oil and water might as easily coalesce, as these two propensities exist together. If, therefore, that affection which is commanded, necessarily excludes an inclination to be engaged in these amusements, not only this inclination, but these amusements themselves must be wrong.

Besides, there is nothing to be seen in these amusements, *calculated to honour God*. As soon, therefore, as any person has a desire to promote his glory, he will be led by this desire to spend his time and property in pursuits which appear better calculated to obtain the object of his regard.

I shall quote but one more passage to show that Balls are contrary to scripture, and that is the exhortation of Paul, standing in connexion with our text. After exhorting them "to prove all things, and to hold fast that which is good," he says, "*Abstain from all appearance of evil.*" This passage clearly teaches us, that when any practice *appears* to be wrong, although many plausible things may be said in favour of it, we ought to abstain from it. Even although we are not fully satisfied that it is wrong; yet if it has so many *appearances* of being wrong that we cannot be fully satisfied it is right, we are required to abstain from it. Now it must be acknowledged, even by the warmest advocates for Balls, that they have, notwithstanding all the plausible things which are said in favour of them, the *appearance* of evil.

It does appear that they needlessly spend time and money; that they dissipate and corrupt the minds of youth; that they often prevent the acquisition of useful knowledge; that they are calculated to excite an excessive love of company; that they expose those who are engaged in them to many temptations; that they tend to render them thoughtless of eternity, and thus to destroy their souls. Whether, therefore, it is possible for any to be engaged in them and still comply with the exhortation of the Apostle; "*Abstain from all appearance of evil,*" you, my hearers, will judge for yourselves. I might repeat quotations of this description from the Bible until your patience is ex-

hausted. But I trust that those already recited are sufficient to show, that Balls and their kindred amusements are by fair implication forbidden in the scriptures.

10. Thousands who once believed that these amusements are harmless things, have been convinced of their evil nature and pernicious consequences. Some have been convinced of these by the *effects* which they had upon *themselves*. After a long course of indulgence in them, some occurrence has led them to review their lives; when, to their confusion and regret, they are obliged to acknowledge these as the primary means of their misspent time, wasted property, misimprovement of privileges, and gradual progress from one vice to another, until their health, their respectability, and their usefulness were destroyed. When too late to retrace their steps, they have seen the folly of the course which they have run.

Some who were once advocates for these amusements, have been convinced that they are evil things, from the effects which they have perceived them to have upon *others*. Many a parent has seen, and with a bleeding heart too, that they have produced a lightness and dissipation of mind in his child, unfavourable to his improvement in useful knowledge, inconsistent with due attention to the business of his calling, inimical to serious reflection and all attention to the concerns of the soul; but preparative to the influence of temptation, and to a steady and rapid progress from one destructive vice to another. The same persons, with many others, have seen with alarm the *effects* which these amusements have had on society at large. The noise and confusion of one midnight revel after another, with the excesses practiced by thoughtless youth unrestrained by authority, and led on by the influence of each other's example, has opened their eyes to see the real tendency of those amusements which they once viewed as harmless things. But what has effectually taught the greatest number the vanity and wickedness of these things, is the Holy Spirit. While mankind remain in that darkness which a depraved heart casts upon the mind, they are too frequently blind to their real nature and tendency. But when under the influence of that Spirit by which the world is convinced of sin, they view these in their proper light. They see them to be contrary to the will of God, inconsistent with the nature of

true religion, and calculated to subserve the designs of the great Adversary in the destruction of souls. There are *very few*, if any instances of persons passing under the enlightening influence of the Holy Spirit, and coming to a saving knowledge of God, without perceiving that these amusements are evil things. Thousands of their warmest advocates have in this way been convinced of their sinfulness, and influenced entirely and forever to abandon them. Instances of this kind are to be found in almost every Town and Parish in this State. Are there not examples in this place, exactly answering to this description. Indeed, are there not many now in these seats who were once advocates for Balls, but who, having been convinced of their evil nature and pernicious consequences, have forsaken them ?

But what does this fact teach us ? Is there not much reason to suspect the propriety and lawfulness of a practice, when so many of its warmest advocates are led, not as it appears, from any sinister motives or evil spirit, but by the Spirit of the living God, to forsake it ? The person that can lightly set aside this argument against the amusements in question, betrays a degree of hardness of heart and blindness of mind that is truly *alarming*.

11. Balls are amusements which cannot be reflected upon with pleasure in a dying hour. Death is an event which closes the term of probation and puts an end to the improvement of time, of talents, and privileges : an event, at the approach of which, every mind, unless stupified by sin or bereft of its powers, must reflect with peculiar sensibility upon the scenes that are past ; and anticipate with emotions indescribable, those which are to come. It is an event which disrobes the world of its charms, strikes the mask from the monster sin, and lets its weakness and folly, its guilt and danger be seen. What, then, must be the feelings of those who are now engaged in Balls and amusements of this description, in a dying hour ? In view of the importance of a preparation to meet their God, into whose presence they are immediately to appear, will they think the time which they have spent in these amusements, well improved ? Realizing then that their property was given them as a talent to improve in the service of God, will they look upon what has been expended in these amusements, as answering its proper design ? Convicted

then of the obligation which has always laid upon them, to "*set their affections on things above, and not on things on the earth,*" will they reflect with pleasure upon those amusements which have diverted their attention from spiritual things, and produced in them a complete conformity to this world ? In view of the solemn scenes then opening before them in eternity, will not a life spent in these appear like folly, presumption and madness ? Contemplate for a moment the situation of a youth devoted to these amusements, when arrested by the king of terrors. If then unprepared for death, and in a state of mind to realize his condition, must he not be miserable beyond the power of language to describe ? He sees his *body*, in the strength and vigour of which he once gloried, which he delighted to decorate for the Ball-room and scenes of pleasure, about to be shrouded in the habiliments of death, and committed to the grave as food for worms. He looks back upon the amusements in which much of his time, now drawing to a close, has been trifled away ; in which as the steward of God, he has wasted his substance ; in which his mind, now conscious of immortality and fearful of deserved judgment, has been dissipated and corrupted ; in which calls and warnings, promises and threatenings, privileges and blessings have been disregarded ; and sees them about to be succeeded by the solemnities of eternity : in which an omniscient God will bring all his sins to light, and punish him according to his guilt. At death, my hearers, and under these reflections, many a thoughtless mind has been alarmed, and many a proud heart made to stoop. These amusements, however enchanting they may be in health, will lose every charm in a dying hour. And those who resort to them for happiness in life, are in peculiar danger of finding them a source of wretchedness and despair when they leave the world. The dying moments of thousands who have freely indulged themselves in these, have been embittered by reflection upon them, while in no case have they been known to afford true consolation to a departing soul. But are not those things which tend to destroy the peace of a dying hour, to be avoided ? Are not the pains of dissolving nature, the thought of a final separation from every thing desirable on earth, the prospect of immediately entering upon the solemn scenes of eternity, sufficiently overwhelming to a dying man, without the melancholy re-

reflection that his past life has been spent in vanity ? Who that seriously considers the importance of consolation in this trying hour, does not feel that it is wisdom as well as duty, to do every thing in his power to make death delightful ; and folly as well as sin, to do any thing which shall justly disturb his peace while he passes through its dark vale and shadow ? Instead, then, of indulging themselves in these amusements, let youth devote themselves to the service of God, that at the close of their probationary state, they may enjoy his “favour which is life, and his loving-kindness which is better than life.”

What remains of this subject is the application.

1. If the amusements under consideration are of the nature and tendency here represented, it is the duty of Ministers of the gospel to bear public testimony against them. If it is the duty of ministers to watch for souls as those who must give an account, it is certainly their duty to warn their hearers against every practice which tends to destroy their souls. This duty was inculcated upon the prophet Ezekiel, with a solemnity which no minister that values his own or his people's safety, can disregard. “O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at thy hand.” As these amusements evidently tend to divert the minds of youth from serious things, and thus to destroy their souls, how can a spiritual watchman be free from their blood if he neglect to give them warning ? But it is said, “It does no good to preach against such things. Youth will have their amusements, and the more there is said against them, the greater lengths they will go.”

But is this *true* ? Will a faithful exhibition of the guilt and danger of a practice, influence them more frequently to adopt it ? Will a mild and friendly admonition, dictated by no other feeling than a sincere regard for their best interest, instead of reforming them, so excite their resentment as to hasten their progress in the road to ruin ? This is representing them in a more unfavourable light than I am willing to represent them. If this is their character, my description of their danger is faint, compared with that of Sol-

omon who has expressly declared, "He that refuseth instruction despiseth his own soul." Again, "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and without remedy."

Whether people will be benefitted or not by a faithful exhibition of the truth upon this subject, depends very much upon their characters. If they are wise, they will hear and receive instruction. Solomon says, "A reproof entereth more into a wise man than a hundred stripes into a fool. The wise man feareth and departeth from evil; but the fool rageth and is confident. The way of a fool is right in his own eyes. But he that hearkeneth unto counsel is wise. Rebuke a wise man and he will love thee. Give instruction to a wise man, and he will be yet wiser." Those therefore, who allow that these amusements are evil things, and yet object to a minister's preaching against them, on the ground that it will make people worse instead of better, plainly say in other words, that those who are reprov'd by it, are fools. But do they mean to say this? It is presumed they do not. Why then may it not be hoped that a timely and well-meant admonition will do them good? But it would be the duty of ministers of the gospel to bear public testimony against these amusements, even if they knew that all which they said upon the subject, would be rejected and despised by those who advocate them. They might still hope to be useful to others who have not taken part in them, and whose feelings of course, are not so strongly enlisted in their defence. That some will be irritated and hardened, and prompted to go greater lengths in their wickedness, by the friendly and faithful admonitions of ministers upon this subject, is not impossible. But if these admonitions are the means of opening the eyes of others, and of preventing them from pursuing the same destructive course, they answer a most important purpose. Besides, ministers are to do their duty, and leave the consequences with God. They are faithfully to warn the righteous, and to warn the wicked. Them that sin they are to "rebuke before all," and when they have done what is in their power, they are to commit the case to God, who is able to render his word a "savour of life unto life," or "of death unto death," as it pleaseth him.

The argument, that preaching against Balls does more

hurt than good, because it makes those who are engaged in them worse instead of better, applies with much the same force to preaching against any evil practice. It might with the same plausibility be said, it is in vain to preach against sabbath breaking ; for the more that is said upon this subject, the more some persons will profane this holy day : that it is in vain to preach against profaneness ; for the more there is said upon this subject, the more some persons will curse and swear : that it is in vain to preach against intemperance ; for the more there is said upon this subject, the more some persons will indulge themselves in strong drink. But every man of sense knows, and every man of candour will acknowledge, that the abuse of a thing is no objection to the thing itself. Bearing public testimony against these sins, is a good thing, notwithstanding the abuse of it by the wicked ; it is a duty, the faithful performance of which is calculated to honour God and benefit the world ; and he that is so wise as to listen to it, “will be wise for himself, and he that scorneth, he alone must bear it.”

2. In view of what has been said upon this subject, we see the wisdom of our Legislature in prohibiting Balls and similar amusements, at public houses. If they produce the evil effects which have been ascribed to them, it must be wrong to have them at *any* place, but especially at *public houses*. As these are designed as a rest for the weary traveller, nothing should be allowed in them inconsistent with his accommodation and comfort. But what accommodations are there for travellers, in a public house where from sunset until midnight or break of day, there is not only the noise of musick and dancing, but the confusion of such a mixed multitude as are usually drawn together on such occasions ? Besides, these amusements by being practised at public houses, obtain a publicity and popularity, which greatly extend their influence and multiply their evil effects. They become accessible to every youth and child who is allowed to be at these places of resort, and adapted as they are to the feelings of corrupt nature, they captivate multitudes, and before they are aware, lead them into the vortex of dissipation. These effects of Balls and similar amusements, our Legislature had the wisdom to foresee, and the patriotism to provide against. A law has been enacted, forbidding all Inn-holders to admit Balls or Dancing-Schools in their houses. How happy would it be

for the community, and how honourable to Inn-holders themselves, if this law was strictly regarded. It is peculiarly painful to consider, that with respect to these amusements, the laws of God and man are often deliberately violated, even by those whose respectability in society gives extensive influence to their example.

3. The view which we have taken of our subject, teaches us that the prevalence of Balls in any particular place, is evidence of an alarming degree of stupidity there.

The minds of youth must be extremely stupid with respect to their own improvement, before they can neglect the numerous means which they enjoy of acquiring useful knowledge, for the sake of gratifying themselves in these vanities. They must be extremely stupid with respect to their obligation to God, before they can dare to waste that time and property in these amusements, which were given them to be spent in his service. They must be extremely thoughtless of death, insensible to their state as sinners, and regardless of the promises and threatenings of the gospel, before they can feel an inclination to indulge themselves in these scenes of mirth and dissipation. Parents must be extremely stupid, both with respect to their own and their children's welfare, before they can be willing that they should put themselves in so direct a way to be hardened in sin and ripened for ruin. People in general must be extremely regardless of the public good, before they can willingly see a practice prevailing, of so corrupting and demoralizing a tendency. These amusements never prevail to any considerable extent, unless the people are stupid to an alarming degree. Look at those places where *pure religion* is the most flourishing, and see if these amusements prevail there. Reflect upon the time when God poured out his Spirit in this place and brought multitudes from darkness to light, and say, did these amusements then prevail? You know they did not. And ever since that time they have declined in proportion as religion has prevailed, and prevailed in proportion as religion has declined. Their present prevalence therefore, marks an alarming degree of stupidity among us.

4. If what has been said upon these amusements is true, then those professors of religion who countenance them, act inconsistently with their covenant engagements. Professors of religion may countenance these amusements in

several ways. They may do it by personally attending them, by advocating them in their conversation, by permitting their children to attend them, or by suffering them to be practised at their houses. For professors of religion to countenance these amusements in the ways here described, or in any one of them, is to act inconsistently with their covenant engagements; for they have publicly and solemnly *given themselves up to God*, and consecrated their *time*, their *talents*, and *all they possess*, to his service. What time or property then, have they to spend in these things. If they profess to be devoted to God themselves, and consider this as their reasonable service, with what face can they countenance others in a practice which is totally inconsistent with this reasonable service? If, as we have seen, these amusements are *wrong*, professors of religion by countenancing them, set a *bad* instead of a *good example*, and lend their influence to *promote* rather than to *suppress vice*. Parents who are professors of religion, have before God and man, solemnly engaged "to bring up their children in the nurture and admonition of the Lord." But are they doing this when they give them permission to attend Balls; where their attention is diverted from God and every thing of a serious nature; where they are often associated with the vicious and profane; where their minds are naturally attracted to objects of the most trifling and dissipating nature; and where they are exposed to numerous and powerful temptations? If this is "bringing them up in the nurture and admonition of the Lord," or if it is consistent with the duty here inculcated, the Apostle had much less meaning in his expression than is generally supposed.

It becomes those who have publicly taken the vows of God upon them, seriously to consider what their covenant implies. It is no light thing to act inconsistently with a covenant made with God and his church. In doing this, professors of religion bring upon their minds darkness, stupidity, and moral death; and wound Christ in the house of his friends.

5. It evidently appears from what has been said, that those who are engaged in these amusements, and those who countenance them, must sooner or later lament their conduct. If they should in time be brought to repentance, and finally escape the punishment threatened to the un-

godly, when their eyes are opened to see the guilt and folly of their conduct, they will bitterly lament it. But should they be left to die in their sins, their conduct will be an eternal source of lamentation and wo. It has been shown, that these amusements have a direct and powerful tendency to divert the minds of youth from the concerns of the soul, to influence them to neglect the means of religious instruction, and to lead them on from one vice to another, until their hearts are hardened and "their consciences seared." There is reason to believe, that they have in this way, actually led thousands to ruin.

Now follow in your imagination, one of these unhappy souls to the bar of God. There his eyes are open to see the real nature and tendency of these things. There he is able to trace the influence which they have had upon his mind, and there to his astonishment and everlasting confusion, he sees that by keeping him secure in sin, and influencing him to neglect the means of grace, they have destroyed his soul. In despair he sees, that for a momentary pleasure, he has trifled away his immortal interest. Will he not lament his conduct, when he comes to realize the value of that birthright, which for one morsel of bread he has sold, and now finds no place of repentance, although he seeks it carefully with tears.

But those who countenance these amusements, as well as those who indulge themselves in them, must yet lament their conduct. To see the truth of this remark, look one moment at a pious parent, who has had the weakness to indulge a child in these scenes of mirth and dissipation, when he comes to see this child upon a dying-bed, without a hope that he has an interest in Christ. The parent here must remember, that religious instruction and serious meditation, are the means by which God usually renews the heart and prepares the soul for heaven. But while he remembers this, he is compelled to reflect, that he has encouraged his child in amusements which render religious instruction tasteless and ineffectual, which dispel serious thoughts, and produce a lightness and dissipation of mind, inconsistent with any due regard to the solemnities of eternity. He sees that by these means, he has probably contributed to the child's present stupidity and unpreparedness for death. And to the distress of parting with one who is "bone of his bone and flesh of his flesh," is added the heart

rending anxiety, lest his soul shall be lost, and his blood required at the parent's hand.

6. The subject before us demands the serious consideration of the *youth* in this place. From what has been said, you perceive that the amusements in question are neither innocent nor safe. They cannot be practised without a waste of time and property, without a neglect of more important means of improvement; without a presumptuous disregard to the soul's concern; and without disobedience to some of the most plain and solemn commands of Heaven. They are not therefore, the means by which you can become respectable, useful, or happy in *this* world; and instead of laying a foundation for your future felicity, they are peculiarly calculated to answer the design of the Adversary, in the destruction of your souls. Had I not *seen* the evil effects of these things, and were I not convinced that they are both criminal and dangerous, they would never have been the subject of my public censure. Most cheerfully would I approve of any amusement or recreation, which appears on the whole, essential to your improvement, or ultimately conducive to your happiness. But be assured, no amusements of this description, tends like Balls, to divert your attention from God, or lays you under a necessity of disobeying his commands. Listen not to the fallacious plea, that a knowledge of dancing is essential to a polite and accomplished character. It is an indubitable fact, that many of the most polite and accomplished characters of both sexes, consider this amusement not only *unessential* to politeness and good manners, but in its ultimate results, *unfavourable to both*. Let it be your first object to gain the favour of God, and let all your amusements be such as have a tendency to honour him, and to promote your *spiritual* as well as *temporal* interest.

7. The prevalence of Balls and similar amusements, should excite in the minds of Christians, great seriousness and fervent prayer. The state of mind which these indicate, and the effects which they are calculated to produce, are serious things. As none who are in the exercise of grace, and none who are to any great degree concerned for their souls, take pleasure in such amusements; their prevalence in any place demonstrates, that there is but little religion, and little even of religious concern among the people. Every Christian therefore, who is sufficiently

watchful to discern the signs of the times, must at once conclude, when he sees these things prevailing, that the cause of Christ is languishing, and that the dear youth who are engaged in them, are not only destitute of the one thing needful, but in a course where they are peculiarly liable to *remain* destitute of it. But who that regards the welfare of souls, and truly desires the prosperity of the Redeemer's kingdom, can indulge these reflections without great seriousness and fervent prayer. Will not a view of the snares to which youth, engaged in these amusements, are exposed in this life; the anxiety which they are liable to feel at the hour of death; and the loss of eternal life which they are in danger of sustaining; fill the minds of Christians with deep solemnity. And while they reflect that no means in themselves are sufficient to turn the hearts of youth from these things, will they not fervently pray that God would visit them with the effusions of his spirit. With infinite facility he can renew their hearts, and "turn off" their eyes from beholding vanity." By one glimpse of that Divine beauty which he is able to display, he can effectually change the object of their affections, desires and pursuits. O how desirable is it, to see those who are in the morning and flower of their days, engaged in the service of God! How desirable that those who are panting for happiness with feelings too ardent to be controlled, should seek it where it may be found? Let all then, who feel interested in the cause of Christ, and sincerely desire the spiritual welfare of the rising generation, be excited by the prevalence of these vain amusements, to greater seriousness and more fervent prayer.

*Extract from the writings of the REV. JOSEPH BELLAMY,
D. D. a distinguished luminary in the American churches.*



ONE of the greatest hinderances to serious piety among young people in most towns and societies, is the habit of attending places of vain and fashionable amusements. Nor is it any wonder ; for this is its natural tendency. It tends to stifle all serious reflections, to cherish a vain and airy temper, and to promote an idle and dissolute course of life. It tends to draw off the heart from God, to loosen the thoughts from eternal concerns, and to give the mind a relish for nothing but carnal and sensual pleasures. It tends to make young people forget that they are sinners, and that they must die and come to judgment. It tends to make them neglect reading, meditation, and secret prayer ; and to put off religion until they are settled in the world, under the vain notion of their having a better time then. It tends to render them deaf to all inward warnings of God's Spirit, and to the checks of their own consciences ; and deaf to all the outward calls of the Gospel, and counsels of their ministers, their parents, and other spiritual friends : whereby all the means of grace become of no advantage to them. Or if at any time a youth is met by the spirit of God, and awakened to some sense of his sin, and guilt, and danger ; if a sermon reaches his conscience ; if a fit of sickness, or the death of one of his companions excites him to serious thoughts and resolutions for a new life, a few amusements and gay parties will presently put an end to all. Hereby his serious impressions are worn off, and he quickly becomes as vain and thoughtless as ever. These things being evident, *vain amusements must therefore be forever renounced, if you would "remember now your Creator in the days of your youth."*

DE
PETITES CAUSES
PRODUISENT
DE GRANDS EFFETS.



.. La femme prit le fruit et en mangea; elle en donna aussi à son mari, et il en mangea." (Gen. iii. 6.)

Quelle démarche plus insignifiante en elle-même, et pourtant c'est celle qui a perdu le monde! P. 4.

"CONSIDEREZ combien de bois un petit feu peut allumer," dit l'apôtre saint Jacques. (Jacques, 3, 5.)

La plupart des enfans savent qu'une étincelle est bien peu de chose; une goutte d'eau suffit pour l'éteindre; quelquefois elle s'éteint d'elle-même: cependant une étincelle devient souvent la cause de malheurs affreux. L'étincelle se communique à un magasin à poudre, et, en un instant, d'épaisses murailles, fruit du travail de longues années, cèdent à l'effroyable explosion, et, dispersées en mille fragmens, vont semer au loin la terreur et la destruction. Une étincelle tombe sur le toit d'un bâtiment; aussitôt une famille est arrachée au sommeil, et voit sa

demeure embrasée avec tout ce qu'elle contient... La flamme s'étend aux maisons voisines, tout un quartier est consumé, la ville entière est réduite en cendres!.... Ainsi *les plus PETITES CAUSES peuvent produire de GRANDS EFFETS*. Examinons divers exemples de cette vérité, et appliquons-les à des objets d'une utilité pratique.

L'étendue du règne de la Providence et la liaison des grands et des petits événemens entre eux, est un sujet intimement lié avec notre bonheur et avec nos devoirs; mais lorsque nous parlons de causes et d'effets, qu'on ne s'imagine pas que nous voulons ni exclure ni oublier l'intervention suprême de cette main toute-puissante, qui a créé et qui gouverne toutes choses. Ce qu'on appelle les *lois de la nature*, n'est que la volonté divine, agissant d'une manière uniforme; et pour établir la proposition qui forme le sujet de ce Traité, nous tirerons un argument de la doctrine même d'une Providence. Dieu a créé le monde; comme un Etre intelligent, il doit l'avoir créé dans un but; et, pour assurer l'accomplissement de ce but, il doit *le gouverner*; or, pour que ce gouvernement puisse s'exercer, il faut qu'il soit *universel*, qu'il s'étende sur *tout*, même jusqu'aux plus petites choses. La BIBLE nous enseigne que le passereau n'est pas au-dessous des soins du grand Jéhovah. Il nourrit les petits des corbeaux, et revêt avec magnificence les lis des champs; il compte même tous les cheveux de notre tête. Tout cela a des rapports directs, quoique invisibles pour nous, avec les grands objets de son empire.

La raison et l'expérience viennent à l'appui de cette doctrine du christianisme. Une minute semble à peine mériter notre attention, et cependant ce sont les minutes qui forment les siècles; la montagne qui élève jusqu'aux nues sa tête altière, est composée de grains de sable; et le fleuve, dont les flots majestueux roulent vers l'Océan, n'est que la réunion d'une multitude innombrable de gouttes d'eau. Ici des flottes entières voguent sur ses ondes; mais remontez jusqu'à sa source, vous trouverez d'abord un ruisseau; puis ce n'est plus qu'un filet d'eau qui s'échappe du sein des rochers. Les plus grands événemens dont le monde a été témoin, sont résultés d'une combinaison de causes qui, prises chacune en particulier, ne paraissaient avoir aucune importance. "La langue, dit

l'apôtre saint Jacques, toute petite qu'elle est, peut devenir un monde d'iniquité, et, comme un feu, enflammer tout le cours de notre vie." Nous n'avons pas besoin d'aller chercher bien loin des exemples extraordinaires de violence et de folie, quand nous en trouvons malheureusement tant parmi des hommes qui passent pour sages et raisonnables, même pour chrétiens. Le petit membre articule un mot qui produit une légère mésintelligence entre deux amis, le babil d'autres langues augmente le mal, et bientôt l'on voit se succéder la froideur, la jalousie et la haine. "Le commencement d'une querelle, dit Salomon, est comme quand on donne issue à l'eau." La plus petite crevasse dans une digue, que la main d'un homme aurait pu couvrir, négligée, peut causer un déluge. Une mouche, un atome, peuvent mettre en action une suite de causes intermédiaires qui produisent une révolution dans un grand royaume; un de ces mille accidens aurait pu faire périr au berceau Alexandre de Macédoine; et si Alexandre n'eût pas régné, ou qu'il eût régné, un jour de plus, l'histoire du monde aurait changé de face.

Le fils d'un marchand de lunettes, s'amusant dans la boutique de son père à tenir entre ses doigts deux verres, que tantôt il éloignait et tantôt il rapprochait, aperçut tout à coup la girouette sur le clocher de l'église beaucoup plus grande qu'à l'ordinaire, en apparence aussi plus rapprochée, et tournée du haut en bas. Cela excita l'étonnement de son père, et le porta à des recherches qui conduisirent peu à peu à la découverte du *télescope*, tel qu'il fut inventé par Galilée et perfectionné par Herschell.

Un fait bien connu, c'est que *les lois de la gravitation*, qui dirigent des milliers de mondes dans l'immensité de l'espace, se présentèrent à l'esprit de Newton en voyant tomber une pomme. *L'art de l'imprimerie* démontre encore de quels incidens peuvent résulter les évènements les plus importans pour les plans de la Providence. Il fut un temps où les richesses d'un prince n'auraient guère suffi pour acheter un exemplaire de la Bible, et maintenant il n'y a pas de paysan dans la chrétienté qui ne puisse posséder ce trésor. Qui aurait imaginé que cette simple action d'un homme qui s'amuse à tailler des lettres dans l'écorce d'un arbre, puis à les appliquer sur une feuille de papier,

se trouverait intimement liée avec le progrès des lumières de l'esprit humain !

Continuons à prouver cette vérité, que DE GRANDS EFFETS *peuvent résulter des plus* PETITES CAUSES, par quelques faits que nous fournit l'histoire sainte.

“La femme prit le fruit et en mangea; elle en donna aussi à son mari, et il en mangea.” Quelle démarche plus insignifiante en elle-même, et pourtant c'est celle qui a perdu le monde ! Ce fut un seul péché, mais des centaines de millions de créatures en ont subi les conséquences depuis *soixante siècles* ! Et si nous ne sommes pas tous perdus à jamais, c'est parce que “où le péché a abondé, la grâce y a abondé par-dessus; car, comme par la désobéissance d'un seul homme, plusieurs ont été rendus pécheurs; ainsi, par l'obéissance d'un seul, plusieurs seront rendus justes.” Rom. v. 19.

Une étincelle de jalousie allume dans le sein des frères de Joseph une haine qui les porte à chercher les moyens de se défaire de lui; et là commence une série d'événemens qui causent le départ de Jacob et de sa famille pour l'Egypte, et lient dans l'avenir les intérêts de deux nations. La famille de Jacob, lorsqu'elle arriva en Egypte, se composait de *soixante-dix personnes*; pendant leur séjour dans ce pays, elle se multiplia au point de compter six cent mille combattans. Le roi d'Egypte, alarmé de cette augmentation excessive, publie un édit barbare qui porte que tout enfant mâle qui naîtra d'un Hébreu sera mis à mort au moment de sa naissance. Pour se soustraire à cet ordre inhumain, une mère ayant caché son fils pendant trois mois, se décide à confier son enfant aux soins de la Providence, sans autre défense contre les élémens ni contre les monstres du Nil, qu'un berceau de roseaux: bientôt une femme vient à passer, l'enfant pleure, et le cœur de cette femme s'émeut à la vue du pauvre enfant abandonné; mais cette femme, c'est la fille du roi, et la seule personne en Egypte qui pût sans danger avouer sa compassion. L'enfant est sauvé et élevé comme le fils de la princesse; mais elle ne se doutait pas que cet enfant, ainsi dérobé par elle à la mort, était destiné à devenir le ministre des vengeances divines, que l'endurcissement de son père et de son successeur attirerait sur l'Egypte; que cet enfant serait l'intermédiaire par lequel l'Esprit-Saint ferait entendre sa

voix aux hommes ; qu'il écrirait la seule histoire authentique qui existe de la création et des premiers siècles du monde ; qu'il serait le libérateur, le législateur du peuple de Dieu. (Ex. 2.)

La marche victorieuse de Josué à travers le pays de Canaan est interrompue tout à coup ; son armée fuit devant les ennemis, la consternation et le désespoir règnent dans le camp des Hébreux. Quelle est la cause de ce désastre ? Un seul homme, parmi les douze tribus, avait caché, malgré la défense de Dieu, quelques objets provenant des dépouilles de Jéricho ! Hacan commit cette faute, et la colère céleste tomba sur toute l'assemblée d'Israël. (Josué, 7.)

L'Histoire sacrée fourmille d'exemples semblables ; mais nous nous contenterons d'en citer un autre. Un homme d'une grandeur démesurée, nommé Goliath, se présentait tous les jours devant le camp des enfans d'Israël, les défiant de venir le combattre, et bravant leur Dieu. Les guerriers étaient frappés de terreur, et les capitaines d'Israël sentaient leurs cœurs défaillir au-dedans d'eux ; mais à la fin un jeune berger, fils de Jessé, que l'on jugeait incapable de supporter les fatigues de la guerre, est envoyé au camp, pour apporter des provisions à ses frères et s'informer de leurs nouvelles. Il s'indigne des bravades de Goliath et brûle de le combattre ; (ni les railleries ni la pitié qu'excitent sa foiblesse et son jeune âge ne peuvent l'ébranler ;) il obtient la permission du roi, et entre dans la lice où Goliath l'attend, sans autre bouclier que sa foi, et n'ayant pour arme qu'une fronde et des cailloux ; le géant cependant tombe devant lui. Ainsi un jeune berger tua le fier champion des Philistins, causa la ruine de leur armée, et décida une bataille dont le sort de deux peuples dépendait. (1 Samuel, 17.)

Nous venons de citer tant d'exemples de cette grande vérité, que DE GRANDS EFFETS peuvent résulter des plus PETITES CAUSES, parce qu'il est de la plus extrême importance qu'on en soit vivement frappé, et surtout qu'on en retire une instruction que chacun puisse s'appliquer à soi-même.—Cette instruction peut être renfermée dans deux remarques principales.—Premièrement, *c'est une chose sérieuse que de vivre.* Liés comme les hommes le sont entre eux par mille rapports, dont l'influence s'étendra sur toute

l'éternité, on peut dire qu'aucune action, aucune circonstance de notre vie, quelque indifférente qu'elle nous paraisse, ne l'est absolument. Si l'histoire du monde, dans les siècles passés, a prouvé cette vérité, les événemens dont nous avons été témoins nous-mêmes, n'en sont pas une preuve moins frappante. Je conviens que les efforts tendant au mal sont généralement suivis d'un déplorable succès, aidés comme ils le sont par la pente naturelle du cœur humain vers le mal. La rivière devient plus large et plus profonde à mesure que son cours se prolonge ; le quartier de rocher précipité par une seule main du sommet de la montagne, tombe, entraîné par son propre poids, tandis qu'une centaine de bras ne pourraient le faire remonter. Ainsi les maux que l'idolâtrie de Jéroboam attira sur Israël s'étendirent sur vingt générations.—Mais je sais aussi qu'il me sera aisé d'opposer aux auteurs de tant de maux, un grand nombre d'illustres bienfaiteurs de l'humanité. Qui pourra calculer tout le bien que firent Moïse, Néhémie, saint Paul ? Qui peut déterminer, jusqu'à ce que l'éternité nous le révèle, tout le bien opéré dans une Eglise où l'Evangile est annoncé avec pureté par un seul ministre fidèle, ou savoir combien d'âmes seront trouvées au dernier jour sauvées d'une mort éternelle par les ouvrages d'un seul auteur ? Et cette considération, entre d'autres conclusions qu'on en peut tirer, est bien propre à faire trembler les prédicateurs de l'Evangile sur les conséquences qui doivent résulter de leurs travaux, même d'une seule de leurs paroles ou de leurs actions. On pourrait appliquer, avec une terrible justesse, au prédicateur corrompu dans sa vie ou dans sa doctrine, cette sentence foudroyante du Sauveur : *“ Il eût mieux valu pour cet homme de n'être jamais né. ”*

Quelques personnes demanderont peut-être, tout en admettant que c'est effectivement une chose sérieuse que de vivre comme *chef d'une nation* ou *pasteur d'une Eglise*, s'il en est de même pour les personnes appelées à une vie *obscur* ?—Oui, certainement, quelque humble que soit l'état où l'on se trouve : créature immortelle, entourée de créatures qui le sont comme vous, cette seule pensée donne de l'importance à tout ce que vous faites et à tout ce que vous dites.—Vous sortez, vous lisez, vous restez une heure au milieu de vos amis ; tout cela passe et s'oublie ; mais

sans vous en apercevoir, peut-être, vous aurez reçu ou communiqué des impressions dont l'effet subsistera à jamais. Tous les hommes tiennent à ce monde par mille liens, et ne peuvent exister, pas même un seul jour, sans faire du bien ou du mal.

Vous vous dites *chrétien*, et cependant n'avez-vous pas quelquefois oublié les sermens de votre Dieu, et accordé à votre langue ou à vos actions une liberté qui a fait tort à la religion du Sauveur ? Avez-vous jamais réfléchi attentivement aux *conséquences* qui pouvaient en résulter, à l'influence que ce qui vient de se passer pendant quelques minutes, peut avoir à mille lieues d'ici, ou dans mille années à venir ? Vous êtes *père*, et vous demandez comment un homme obscur, qui n'a aucune importance aux yeux du monde, peut nuire par son exemple ? Quel mot inconsidéré vous est échappé ce matin au milieu de votre famille ? vous l'avez oublié, mais votre enfant se le rappellera peut-être jusqu'à son dernier soupir.—Ne dites donc plus que vous, qui êtes un être obscur, pouvez agir sans contrainte, isolé comme vous l'êtes, avec votre famille. Un être *obscur* ! mais cet être est *immortel* ; cet être paraîtra en jugement, et alors toutes les paroles que vous aurez prononcées seront répétées devant le monde assemblé !—*Solitaire* ! eh quoi ! si l'œil du monde ne vous suit pas dans le cercle domestique, votre enfant s'y trouve, et cet enfant a une âme plus précieuse qu'un million de tonnes d'or : cet enfant peut être appelé à devenir un législateur, un juge, un pasteur de l'Eglise. Il pèse sur toi, ô père ! une terrible responsabilité ; tu ne peux faire un pas sans toucher une corde qui doit vibrer encore longtemps après que tu ne seras plus ! Un seul pieux conseil, ou un seul mot d'une légèreté coupable, prononcés en présence de ton enfant, peuvent produire quelque effet sur les enfans de tes enfans, et leur influence peut même être sentie à l'autre extrémité du globe, et s'étendre sur toute l'éternité.

Vous êtes *mère*, et parce que vous n'êtes douée d'aucun de ces talens brillans qui pourraient vous faire remarquer dans le monde, vous considérez votre importance comme nulle ; mais il n'en est pas ainsi.—La femme d'un humble artisan de Londres eut un fils, qui, paraissant mort au moment de sa naissance, fut presque abandonné ; les soins

d'une garde fidèle le rappelèrent à la vie ; sa mère le consacra à ce Dieu qui le lui avait si miséricordieusement conservé ; et, avant qu'il sût lire, elle lui enseignait l'histoire du Vieux et du Nouveau-Testament, au moyen de quelques briques qui décoraient la cheminée de la chambre où ils se tenaient habituellement, et sur lesquelles étaient grossièrement peintes quelques-unes des histoires les plus remarquables de la Bible.....Cet enfant fut PHILIPPE DODDRIDGE, par la suite un des ministres et un des écrivains les plus utiles qui aient jamais vécu.

Partout où on lira les écrits du vénérable JOHN NEWTON, on saura que les leçons qu'il recevait de sa pieuse mère, avant qu'il eût *quatre ans*, firent une telle impression sur son cœur, qu'elle ne l'abandonna jamais, même au milieu de la vie licencieuse qu'il mena ensuite, jusqu'à ce temps où il devint un vrai fidèle et un prédicateur distingué de cet Evangile qu'il avait méprisé auparavant. D'autres faits se rattachent à celui-ci, en démontrant toute l'importance, et présentent notre sujet sous un jour bien intéressant.—Un pauvre jeune homme, nommé Claudius Buchanan, errant dans les rues de Londres, entend par hasard un sermon de M. Newton, qui excite en lui les premières impressions religieuses qu'il reçoit ; et quel bien n'a pas été accompli par les efforts infatigables et les entreprises de Buchanan ! Il ne se doutait sûrement pas, lorsqu'il visita l'Orient, qu'il allumait une flamme qui continuerait de brûler dans un million de cœurs, lorsque la mort aurait glacé le sien !—Des milliers de personnes reçoivent tous les jours autant d'édification que d'instruction par la lecture de la Bible de famille de SCOTT, pour qui Newton fut aussi un père spirituel. Considérez donc maintenant quelle immense masse de bien peut être attribuée, autant qu'il est permis d'en rapporter à l'intervention humaine, aux instructions qu'un petit enfant reçut de sa pauvre mère !—Qui donna au jeune Timothée la connaissance des saintes Lettres ? sa grand'mère Lois et sa mère Eunice.

La seconde remarque que présente notre sujet, c'est que nous ne devons jamais nous abandonner au découragement dans les efforts que nous tentons vous faire le bien. Quoique le résultat de ces efforts ne soit pas, en beaucoup d'occasions, aussi heureux que nous le désirerions, n'oublions

jamais que nous devons montrer de la foi, de la patience, du courage, et ne jamais souffrir que le découragement se glisse dans notre âme. Dans toutes les occasions, il faut se demander premièrement : *l'objet que j'ai en vue est-il vraiment bon et utile ? puis, par quels moyens pourrai-je l'accomplir ?* Quand ces deux questions seront résolues, il ne faut pas s'en permettre d'autre ; car délibérer si l'on n'abandonnera pas une chose qui présente des difficultés, est indigne de la fermeté et de l'énergie que doit avoir celui qui professe la religion du Christ. Sans doute la cause de la saine morale et de la vraie piété a des difficultés innombrables à surmonter ; l'immense majorité des hommes lui est opposée, et cependant les amis de cette cause peuvent, de même que le serviteur du prophète, dire avec une confiance pleine et entière : "*Ceux qui sont avec nous sont en plus grand nombre que ceux qui sont avec eux.*" Ici encore des faits viennent à notre appui. Les disciples du Sauveur n'étaient d'abord qu'une secte faible et méprisée à Jérusalem : les sénateurs juifs délibéraient s'ils l'écraseraient d'un seul coup, ou s'ils la laisseraient périr d'elle-même. Mais voici, "*la faiblesse de Dieu surpasse la force des hommes.*" Douze pêcheurs de Galilée, sans instruction, sans influence, sans amis, déploient l'étendard de la croix ; des armées d'opposans disparaissent devant le triomphe de la vérité, et la sagesse et le pouvoir du monde, l'orgueil et les préjugés de la multitude ne peuvent arrêter ses progrès.

Mais est-il nécessaire d'aller rechercher les siècles passés, et les événemens surprenans qui arrivent de nos jours, ne nous suffiraient-ils pas pour combattre le découragement ?

Voyez ce concours de prières pour la propagation de l'Evangile sur la terre ! Ce ne furent d'abord que quelques Chrétiens qui s'assemblèrent dans une chambre particulière, pour consacrer le premier lundi soir de chaque mois à des prières faites en commun pour la conversion du monde ; bientôt cette sainte ardeur gagna de ministre en ministre, se répandit d'une église à l'autre, jusqu'à ce qu'elle eût atteint les extrémités du monde, d'où s'élèvent présentement en plusieurs lieux les mêmes prières et les mêmes actions de grâces. Ce n'est pas trop d'espérer que toute la Chrétienté s'unira bientôt dans un concert

universel, et que les âmes de ceux qui écrivent sur ce sujet, il y a des siècles, contempleront un jour, des célestes demeures où ils sont parvenus, l'Eglise se reposant enfin de ses combats, et ses prières s'élevant vers le ciel, comme un nuage d'encens, de toutes les parties du globe.

Il en est de même de ces Sociétés bibliques, des Missions, des Traités religieux, qui se sont formées depuis quelques années, et qui ont déjà produit de si immenses résultats, quoique entreprises avec des moyens nullement proportionnés au but qu'elles espéraient atteindre. L'histoire de leurs travaux et de leurs succès est une preuve bien frappante qu'il n'y a point d'obstacles si forts qui ne puissent être surmontés, aucune entreprise de bienfaisance chrétienne si difficile qui ne puisse être accomplie, lorsque la force du Seigneur est avec nous.

Des millions de Traités en toute langue vont, comme des messagers ailés, porter la bonne nouvelle du salut jusqu'au bout de la terre. Par eux l'Evangile a pénétré dans les demeures splendides et dans l'humble chaumière; ils instruisent à la fois l'enfant à l'école, le voyageur pendant sa route, le soldat dans les camps, le matelot sur les ondes, et portent des consolations à l'âme de ceux qui sont en proie aux douleurs de la maladie, au fond des hôpitaux, comme à ceux qui gémissent sous les verroux des prisons! Depuis le petit nombre d'années qu'il en existe une en France, que de bien ne lui a-t-il pas déjà été accordé de faire! Que de publications utiles n'a-t-elle pas répandues!

Embrassons maintenant d'un coup d'œil le sujet que nous venons de traiter. Ouvrons les yeux sur le mouvement prodigieux qui s'opère dans le monde, et qui caractérise d'une manière bien remarquable le siècle où nous vivons. Puis portons nos regards sur ces chers enfans, ces créatures immortelles que nous retrouvons dans nos familles, dans nos écoles; de là, vers les générations futures, vers l'éternité, et demandons-nous ensuite si nous, nous aussi, nous n'avons pas une grande tâche à remplir? Il n'y a pas un individu, homme, femme, enfant, qui ne puisse faire quelque chose, qui ne puisse faire *beaucoup*. Qui ne peut épargner un *sou* pour acheter un Traité? Ce Traité, laissé quelque part, donné à quelqu'un, peut consoler une âme abattue, porter la conviction dans un cœur

indifférent, réformer un libertin, amener un ivrogne, un jureur, un profanateur du jour du Seigneur, à la repentance et à la foi nécessaires au salut. L'éternité nous découvrira peut-être comment les évènements si surprenans de ces temps-ci ont pris leur origine dans la retraite de quelque saint obscur, qui, tel que jadis Siméon et Anne la prophétesse, "priaient Dieu nuit et jour en attendant la consolation d'Israël." Prenons donc courage ! Dieu est avec nous ! Le combat entre le péché et la sanctification approche de sa fin ; la longue nuit de discorde et de calamité qui a affligé le genre humain est prête à céder au jour glorieux de la justice. Saluons avec une humble espérance et avec joie l'approche de l'époque annoncée, par la bouche du prophète de la Nouvelle-Alliance, qui déclare que le septième ange sonnera de la trompette, et de grandes voix se feront entendre dans les cieux, disant : "*Les royaumes du monde sont soumis à notre Seigneur et à son Christ, et il règnera aux siècles des siècles. Alléluia ! Amen.*"

Retenu par l'énergie de Josué, par son autorité et par son exemple, le peuple d'Israël jouit d'une grande prospérité ; mais sa mort fut suivie par une décadence rapide des mœurs et de la piété. Durant cette période de licence, Micah vola à sa mère onze-cent pièces d'argent. Par une marche qui nous développe un des traits les plus singuliers du caractère de l'homme, l'alliance constante entre la dépravation et la superstition, Micah résolut d'appaiser sa conscience en formant un dieu de cet argent volé ! un Lévite vagabond de Bethléem de Juda, devint son prêtre, et, de ce petit commencement, l'idolâtrie, comme une lèpre, se répandit sur toute la nation. Toute crainte de Dieu disparut et une telle corruption dans les mœurs publiques s'ensuivit, même dans la tribu bien-aimée de Benjamin, qu'il fut impossible à un paisible étranger de demeurer, au milieu d'elle, en sûreté, pendant une seule nuit. La guerre civile fut une des plus terribles calamités qui furent la suite et le châtiment de ces impiétés. Le frère s'arma contre le frère, et, dans trois combats à outrance, soixante-cinq mille hommes furent égorgés. "Considérez combien de bois un petit feu peut allumer !" (Jacques, 3 : 5.)

L'invention du *Télescope*, avons-nous¹ dit, fut le résultat de l'amusement du fils d'un marchand de lunettes. C'est d'après le même principe qu'on a construit, ensuite, le Mi-

l'on voit s'élever des factoreries et des mines au milieu des granges et des parcs de brebis ; des paysans bêchent ou labourent auprès des forges et des fonderies ; des pentes verdoyantes, d'agréables bouquets d'arbres, sont disséminés auprès des ouvertures noires et difformes des carrières épuisées de charbon de pierre ; et le murmure agréable d'un courant d'eau ne peut plus se faire entendre à cause du tapage des machines et des métiers. De temps en temps, M. *** et son ami s'arrêtaient pour jouir de cette scène charmante et délicieuse, et peu après, à quelques pas de là, ils se trouvaient transportés au milieu de la stérilité, du désordre et de la confusion. Le point de vue le plus éloigné de la route n'était pas moins frappant. Derrière eux, paraissaient les montagnes rudes et inégales du Puy de Dôme ; le sublime Tarare élevait à côté d'eux sa tête majestueuse, et au loin, devant eux, on voyait briller les cîmes éclatantes du Mont Blanc. C'est dans cette disposition d'esprit, qu'il arriva auprès d'un hameau situé sur le penchant d'une colline, et desirant trouver un chemin de traverse plus court, il s'arrêta à une maison de bonne apparence pour s'enquérir de son chemin. Plusieurs femmes étaient aux fenêtres, occupées à surveiller les mouvements d'un petit enfant, et précisément à l'instant où M. *** s'informait du chemin de traverse des montagnes, l'enfant se trouva en danger d'être écrasé par une charrette de charbon qui venait de déboucher sur la route. Les cris d'alarme des femmes excitèrent l'activité des voyageurs, et le compagnon de M. *** s'empessa d'arracher l'enfant du milieu du danger et de le placer en lieu de sureté. Alors, une femme âgée, qui était au second étage de la maison, donna à M. *** resté sur son cheval, toutes les indications qu'il desirait, lui exprimant, en même temps, le chagrin qu'elle éprouvait d'avoir donné à ce monsieur la peine de secourir l'enfant. "Madame," interrompit Mr. ***, "mon ami n'a fait que son devoir : nous devons faire aux autres comme nous voudrions qu'il nous fut fait ; et, dans ce monde méchant, nous sommes obligés de nous aider l'un l'autre. Vous êtes assez complaisante pour remettre des voyageurs comme nous dans le droit chemin, et certainement, le moins que nous puissions faire est de retirer votre enfant du danger. L'Écriture Sainte nous enseigne ces devoirs, et l'Évangile nous

offre l'exemple de notre Seigneur Jésus-Christ, qui, lorsque nous étions ignorants et en péril, est venu dans notre monde pour chercher et sauver ce qui était perdu." "Ah ! monsieur," répliqua la bonne femme, "vous êtes bien obligeant, et ce que vous dites est bien vrai ; mais votre langage me surprend : il y a bien des années que de telles vérités n'ont point été entendues dans ce village et particulièrement de la bouche d'un étranger." "Madame," reprit M. ***, "nous sommes tous des étrangers ici bas, et des passagers destinés pour l'éternité ; il n'y a qu'un seul chemin, qu'un seul guide, qu'un seul Sauveur qui peut nous conduire en sûreté, si nous comprenons bien cela, jeunes ou vieux, riches ou pauvres, nous sommes tous un en Christ, et, quoique dispersés sur la terre, nous arriverons tous à la cité céleste où il est allé le premier pour nous préparer des demeures." "Monsieur," s'écria la femme, "ces mêmes doctrines consolent les âmes de plusieurs d'entre nous, qui avons à peine voyagé dans notre propre voisinage, et il est si rare et si délicieux pour nous de les entendre professer par d'autres, que, si ce n'était point abuser de votre complaisance Chrétienne, j'oserais vous proposer de mettre pied à terre et de visiter mon humble habitation." "Je me rends très volontiers à votre invitation," répliqua M. ***, "car, bien que le temps soit précieux, c'est avec actions de grâces que j'emploierai quelques moments dans ces montagnes, parmi des personnes avec lesquelles j'espère demeurer pour jamais sur le Mont de Sion."

M. ***, suivi de son compagnon, monta ainsi au second étage de la maison. Il y trouva la femme avec laquelle il avait conversé, entourée de ses filles et de ses petites filles, toutes occupées, avec activité, autour de cinq métiers couverts de galons et de rubans, destinés pour la capitale et pour les villes du monde les plus lointaines. La bonne veuve était âgée d'environ soixante à soixante-dix ans ; son extérieur était propre et rangé, et l'ordre de son appartement annonçait l'industrie, la frugalité et la piété. "Ah ! monsieur," s'écria-t-elle, en voyant entrer M. ***, "que je suis heureuse de recevoir une pareille visite !" — "Madame," répondit M. ***, "je ne suis pas digne d'entrer sous votre toit." "Pourquoi, monsieur," s'écria la veuve, "vous nous avez parlé de Jésus-Christ, et—" "Oui.

madame, mais je suis un pauvre misérable pécheur et je n'ai d'espérance pour mon salut qu'en la croix. J'étais hier à St. Etienne, où l'on était occupé à planter une croix, en grande pompe ; vous y étiez peut-être ?" "Non, monsieur, car nous pensons qu'il est peu utile d'ériger des croix dans les rues, si nous ne portons point la croix dans nos cœurs, et si nous ne sommes pas crucifiés au monde. Mais, monsieur, si vous voulez bien ne pas le trouver mauvais, permettez-moi de vous demander comment vous vous appelez ?" M. *** feignant de prendre cette demande dans le sens le plus général, lui répondit : "Mon nom, madame, est ***." "Je vous remercie, monsieur, je ne l'oublierai pas ; mais vous vous êtes mépris sur mon intention ; je desirais savoir si vous étiez Protestant ou Catholique, pasteur ou prêtre ?" "Madame, je n'ai l'honneur d'être ni l'un ni l'autre ; je suis négociant ; je desire d'être Chrétien, et de n'avoir d'autre titre que celui de disciple de Christ." "C'est là précisément ce que nous voulons aussi," s'écria la bonne veuve, et elle ajouta, "mais puisque vous êtes si franc, êtes-vous, monsieur, Catholique ou Protestant ?" "Catholique," repliqua M. ***. "La veuve parut confuse et observa qu'il était bien rare d'entendre des Catholiques parler comme son visiteur avait fait." "Je suis Catholique," reprit M. *** ; "mais non point membre de l'Eglise Catholique Romaine. J'aime tous ceux qui aiment sincèrement notre Seigneur Jésus-Christ. Je ne leur demande point dans quel parc ils paissent, pourvu qu'ils soient guidés et nourris par le bon Berger et l'Evêque de nos âmes." "O quelle faveur le Seigneur nous a accordée, de nous faire rencontrer avec un Chrétien comme nous," dit la bonne veuve toute émue en jettant les yeux autour d'elle : nous desirons vivre unis en charité avec l'humanité toute entière ; mais aussi, pour être francs, monsieur, nous n'allons ni à la messe ni à la confession, car nous n'avons pu trouver dans notre Testament, qui à la vérité est un peu usé, qu'il faille nous confesser à des pécheurs comme nous, ni adorer l'hostie, ni faire des pénitences pour le salut de nos âmes ; et nous croyons pouvoir honorer Dieu partout, dans une cave, dans une chambre, comme sur une montagne." "J'avoue, madame, à mon tour," dit M. *** , "que je suis extrêmement surpris de trouver dans un tel pays, des personnes telles que vous :

je vous prie, combien comptez-vous de personnes qui partagent vos sentiments ?” “ Soit ici, monsieur, soit dispersées dans nos montagnes, il peut y en avoir de trois à quatre cent.” Nous nous assemblons le Dimanche au soir, et aussi souvent qu’il nous est possible, pour prier Jésus, pour lire le Testament, et pour converser sur le salut de nos âmes. Mais nous sommes tellement persécutés par le clergé que nous ne pouvons pas nous montrer en public comme nous le désirerions. L’on nous appelle *Béguines* et folles ; mais je puis supporter celà et j’espère même bien plus encore, pour Celui qui a tant souffert pour nous. Pendant la conversation dont nous ne donnons que le précis, les appartements s’étaient remplis ; les voisins avertis par les soins de la digne veuve, avaient été successivement présentés, et tous ceux qui avaient pu quitter leurs occupations, s’étaient empressés de venir entendre les nouvelles du règne de Dieu. M. *** desira voir leur Nouveau Testament, et on le lui présenta. Le titre manquait, les feuillets en étaient usés par l’impression des doigts des tisserands et des laboureurs, au point de tomber en lambeaux, et il fut impossible d’en découvrir l’édition. Une femme d’un air respectable s’approcha de M. ***, et lui dit : “ Monsieur, depuis plusieurs années j’ai cherché partout un Nouveau Testament, et j’enai demandé un, à tout prix, dans les villages voisins ; mais en vain. Auriez-vous, monsieur, la possibilité de m’en procurer un exemplaire, je vous payerai volontiers tout ce que vous demanderez.” “ Madame, non seulement je vous en procurerai un,” répliqua vivement M. ***, mais dans quarante-huit heures je vous en enverrai une demi-douzaine.” “ Est-il possible ?” s’écrièrent les villageois étonnés. “ Pouvons-nous, monsieur, croire ces bonnes nouvelles ? Pouvons-nous compter sur votre promesse ? Elle nous paraît trop avantageuse ; voulez-vous bien permettre que nous vous payions maintenant ?” “ Vous réglerez le compte en recevant les livres,” dit M. ***, “ pourvu que le Seigneur prolonge ma vie ; mais je vous prie de vouloir bien me faire la faveur de les accepter comme un témoignage de mon estime Chrétienne, et de ma reconnaissance pour la grace que j’ai obtenue, dans ce désert, d’être admis dans une Société pieuse de vrais disciples du Christ.”

La conversation se dirigea alors sur l’inestimable valeur

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du volume sacré, et sur le péché déplorable de ceux qui en privent tant de pécheurs qui périssent dépourvus de ce moyen de consolation. Quelque temps après, l'hotesse demanda : " Je vous prie, monsieur, veuillez bien nous dire s'il se passe dans le monde quelque chose d'extraordinaire ? Nous sommes privés de toute espèce de correspondance ; mais nous éprouvons un certain pressentiment que Dieu commence d'opérer une grande œuvre sur la terre et que des événements merveilleux sont sur le point d'arriver." " En effet," dit M. ***, " de grands événements ont eu lieu, et des nouvelles de toutes les parties du monde annoncent les progrès de l'Evangile et l'accomplissement des Saintes Ecritures." Il donna alors, à son auditoire attentif et enchanté, un aperçu des changements moraux opérés par la dissémination de la Bible, par l'établissement des écoles, et par les travaux des missionnaires ; mais en ayant soin de proportionner les notions qu'il donnait à ses auditeurs, à leur ignorance absolue de l'état de ce qu'on appelle le monde religieux : et quand il eut achevé de parler, tous s'unirent de cœur avec lui, dans la prière, "*Que ton règne vienne, que ta volonté soit faite sur la terre, comme elle l'est dans le ciel.*" Quelque pressé que fût M. ***, de poursuivre son voyage, il consacra trois heures à cette entrevue. Il exhorta ses hôtes à ne recevoir et à ne mettre en pratique uniquement que ce qu'ils trouveraient dans les Ecritures, et à se tenir attachés au Seigneur de toutes les forces de leur âme.

Cette réunion extraordinaire et inopinée, finit d'une manière très touchante : des larmes de plaisir, de reconnaissance et de regret coulaient des yeux des montagnards, et le voyageur, quoique très vivement ému, soit par la grace de Dieu dont il avait été témoin, soit par les scènes admirables que ce pays lui offrait, continua son voyage tout joyeux et en suivant les directions de la bonne veuve, il arriva dans la ville de S Il avait là des correspondants recommandables, et il était connu des principales autorités ; et encore occupé des impressions qu'il avait éprouvées, il s'informa, comme un voyageur curieux, du nom du hameau qu'il avait traversé dans les montagnes, des occupations et du caractère de ses habitants. " Les hommes," lui répondit le maire, " travaillent aux mines, conduisent des charrois et labourent leurs champs, tandis

que les femmes et les enfants s'occupent à tisser. Ce sont des gens très singuliers, *outrés illuminés*, mais, au reste, les plus laborieux du pays, et la probité même. Avec eux, nous n'avons jamais besoin de peser notre soie, ni à la livraison ni à la rentrée, car nous sommes bien surs qu'il ne nous en manquera pas un liard, et ce sont les meilleures gens du monde ; ils quitteraient l'habit qu'ils ont sur le dos pour en revêtir un être souffrant ; en vérité, il n'y a point de méchanceté parmi eux, car, quoique pauvres, ils sont industrieux, tempérants, charitables, et s'aident les uns les autres ; mais leur parlez-vous de religion, vous les trouvez tout à fait idiots. Ils ne vont ni à messe ni à confesse, et de fait, ils ne sont pas Chrétiens, quoique d'ailleurs de très braves gens ; mais si droles ! Imaginez-vous que ce pauvre peuple, après avoir travaillé toute la semaine, au lieu de jouir du Dimanche, en allant à quelque bal ou à quelque fête pour se recréer un peu ; se réunit dans les maisons les uns des autres, quelquefois même au milieu des montagnes, pour lire quelque livre, pour prier et chanter des hymnes. C'est un peuple vraiment laborieux ; mais il emploie ses Dimanches et fêtes d'une manière bien ridicule."

Ce témoignage si honorable pour ses nouveaux amis fut confirmé à M. *** de plusieurs côtés, et il apprit d'autres personnes ce qu'ils ne lui avaient point dit eux-mêmes ; qu'outre leur probité et leur charité, leur zèle était si grand, qu'ils accourent en foule des différents hameaux, et s'assemblent dans les montagnes, par les temps les plus froids et les plus rudes, à huit et neuf heures du soir, pour prier et pour chanter sans être interrompus par leurs ennemis.

Tous ces rapports n'étaient point faits pour diminuer l'intérêt excité dans le cœur de M. *** et immédiatement après son arrivée à Lyon, il expédia six exemplaires du Nouveau Testament et un bon nombre du traité intitulé, *Les Deux Vieillards*. Quelque temps après son retour à Paris, M. *** reçut, par l'intermédiaire d'un de ses correspondants de Lyon, une lettre de l'excellente veuve avec laquelle il avait conversé. Voici une traduction littérale de cette lettre, dont la modestie, la dignité et la piété, montrent non seulement l'influence de la véritable religion, mais convaincront le lecteur que rien, dans cette relation, n'a été exagéré au sujet du caractère de ces montagnards.

“Monsieur, J’ai l’honneur de vous écrire la présente pour vous assurer de mes très humbles respects, et en même temps, pour vous accuser la réception des six exemplaires du Nouveau Testament que vous avez eu la bonté et la générosité de nous envoyer. Ma famille et moi, ainsi que mes voisins, nous ne saurions trop vous témoigner notre sincère reconnaissance, car nous n’avons rien de plus précieux au monde que ce livre sacré qui est la nourriture par excellence de nos âmes et qui est notre véritable passeport pour arriver à la céleste Jérusalem.

“Comme nous sommes portés à croire, et que nous avons même la conviction que ce ne peut être que l’Esprit de Notre Seigneur Jésus-Christ qui vous a inspiré de distribuer ce livre sacré aux personnes qui sont susceptibles d’en faire un saint usage ; nous espérons et nous avons la confiance que ce Divin Sauveur sera lui-même votre récompense, et qu’il vous fera la grâce, ainsi qu’à nous tous, de nous faire connaître son second avènement et d’y avoir part, car celà doit être notre seul et unique desir dans les temps de ténèbres et de tribulations où nous sommes.

“C’est dans cette vue, monsieur, que je vous prie de vouloir bien avoir la bonté de m’envoyer six autres exemplaires de ce livre sacré pour plusieurs personnes de mes amis qui ont été enchantés, non seulement de la beauté de l’impression ; mais particulièrement de la pureté de l’édition ; car il ne suffit que de voir le nom de M. le Maître de Sacy pour être persuadé que cette édition est véritablement conforme au texte sacré. Mais, monsieur, comme les personnes qui me chargent de vous prier de m’envoyer six autres exemplaires du Nouveau Testament, seraient bien fâchées d’abuser de votre générosité, elles me chargent aussi de vous dire que si vous voulez bien accomplir leurs desirs, comme elles l’espèrent de votre bonté véritablement Chrétienne, vous m’en marquez le prix, et elles se feront un plaisir et un devoir de vous en envoyer le montant en vous accusant la réception des susdits livres. Monsieur, vous voudrez bien aussi avoir la bonté d’ajouter aux six exemplaires que je vous prie de m’envoyer quelques exemplaires du petit traité intitulé *Les Deux Vieillards*.

“Je vous prie, monsieur, d’excuser la liberté que je prends et de me croire, pour la vie, dans l’esprit de notre Seigneur Jésus-Christ, votre très humble servante,

“LA VEUVE —.”

La réception de cette lettre ranima chez M. *** le vif intérêt qu'il avait éprouvé pour le bonheur et la prospérité de ces heureux villageois. Il avait bien souvent repassé dans son esprit l'affection Chrétienne avec laquelle ils l'avaient reçu, et, plus d'une fois, il avait présenté une fervente prière au Dieu de grâce afin que "celui qui avait commencé la bonne œuvre en eux, l'achevât jusqu'à la journée de Jésus-Christ."

Au lieu de se conformer aux desirs de cette femme respectable et de lui envoyer six exemplaires du Nouveau Testament, il lui en envoya vingt, l'autorisant à les vendre à ceux qui étaient en état de les payer, et d'en faire don, selon son propre discernement, à ceux qui desiraient s'en procurer, sans être en état de les acheter ; les leur donnant, dans ce cas, "sans argent et sans aucun prix." (Es. 55 : 1.) Il présenta de plus à la veuve, en témoignage d'affection Chrétienne, une Bible pour son propre usage, avec une douzaine d'exemplaires du traité qu'elle avait demandé, et plusieurs autres livres religieux. A la réception de cette libéralité inespérée, elle s'exprime ainsi, dans une lettre datée du 17 Juillet, 1821.

"Monsieur et respectable ami et frère en notre Seigneur Jésus-Christ ! Il me serait impossible de vous décrire la satisfaction que mon cœur a éprouvée à l'arrivée de l'agréable envoi que vous avez bien voulu nous faire. Je ne puis m'empêcher de lire et de relire les lettres qu'il contenait, qui nous donnent de nouvelles preuves de vos desirs et de ceux de vos amis, de contribuer à l'avancement du règne de notre Divin Rédempteur. Je ne puis trouver d'expressions assez fortes pour vous exprimer tout le bien que m'a déjà fait la lecture du livre que vous me priez d'accepter comme un gage de votre affection Chrétienne, et qui contient tout l'Ancien et le Nouveau Testament. Je suis d'autant plus reconnaissant et édifié de cette marque d'attention de votre part, que mon intention était de vous demander dans ma dernière lettre, quelques exemplaires de l'Ancien Testament ; mais je n'ai pas osé vous faire cette demande, dans la crainte d'abuser de votre complaisance et de votre charité Chrétienne. L'Ancien et le Nouveau Testament ne font, à bien prendre, qu'un seul Testament ; car tel est le rapport que ces livres sacrés ont entr'eux, que

le Nouveau Testament est la clef de l'Ancien, et l'Ancien celle du Nouveau. Dans des milliers de passages de l'Ancien Testament on voit annoncés, d'une manière plus ou moins claires, la naissance, la mort et la glorification de notre Divin Rédempteur. En lisant les prophéties de Jérémie et d'Isaïe nous reconnaissons que ces prophètes ont parlé de notre Sauveur, à peu près comme s'ils avaient vécu de son temps sur la terre. Son second avènement est également prédit dans plusieurs passages et particulièrement dans les prophéties d'Ezechiel et de Daniel.

“La caisse que vous avez eu la générosité Chrétienne de m'envoyer, a excité une joie universelle dans les cœurs de tous nos amis de ces pays ; car aussitôt qu'ils ont appris l'agréable nouvelle, ils sont tous venus me voir pour jouir du bonheur et de l'avantage de se procurer le Testament de notre Divin Rédempteur, et en moins de *cinq jours* la caisse a été entièrement distribuée. J'ai donné les exemplaires de l'Evangile selon St. Matthieu à ceux qui n'ont pas pu avoir la satisfaction et la consolation d'obtenir un exemplaire du Nouveau Testament complet. Le tout a été distribué si promptement que plusieurs n'ont rien pu avoir ; il y en a bien d'autres qui ignorent encore l'arrivée d'une seconde caisse. Je suis dans l'intention de prêter l'exemplaire de la Bible, ainsi que plusieurs livres que j'ai réservés pour moi, à divers amis de mon voisinage, afin que ces livres soient aussi utiles que possible.

“Comme j'espère que vous voudrez bien me faire l'honneur et l'amitié Chrétienne de m'accuser la réception de la présente, je vous prie de m'informer par quelle voie je pourrai vous faire parvenir soixante francs que j'ai reçus pour quinze Nouveaux Testaments. Tous nos frères et sœurs en notre Seigneur Jésus-Christ, qui, par un effet de sa grace toute gratuite, desirent et attendent son second avènement, ont tous été enchantés et édifiés du salut véritablement Chrétien que vous leur avez envoyé, par mon entremise. Ils me chargent de vous en témoigner leur sincère reconnaissance, et de vous prier de vouloir bien accepter leurs salutations dans le même esprit. Je m'unis à eux pour vous prier ainsi que votre respectable ami M. —, et tous vos chers amis, de ne pas nous oublier dans vos prières, auprès du Père des Lumières, pour qu'il nous fasse la grâce de persévérer dans les mêmes sentiments et

qu'il nous accorde le bonheur de nous voir tous réunis dans la Céleste Jérusalem. Amen. En attendant cet heureux jour, je vous prie de me croire votre très humble et affectionnée servante et amie en Jésus-Christ.

“ La veuve ——. ”

L'on croira facilement que la réception de cette lettre intéressante, produisit le meilleur effet sur l'esprit de M.***, aussi bien que sur les esprits de plusieurs de ses amis Chrétiens de Paris. M. *** instruisit la veuve de la grande satisfaction avec laquelle il avait appris l'empressement des villageois pour se procurer la parole de Dieu ; et qu'il avait invité un de ses amis éditeur du Nouveau Testament de Sacy, de lui en envoyer cinquante exemplaires de plus, lui en promettant, en même temps, un nombre supplémentaire, s'il était nécessaire. Il lui annonça, en même temps, qu'il espérait que ses affaires le conduiraient de nouveau à S——, sous peu de mois, et qu'il serait possible, alors, si la Providence le lui permettait, qu'il profitât de l'occasion pour se procurer le plaisir de lui rendre une autre visite, en personne, dans son hameau. A cette communication, notre veuve fit, peu de temps après, la réponse suivante :—

“ Monsieur et cher frère en notre Seigneur Jésus-Christ. Que la grâce et la miséricorde toute gratuite de notre Divin Sauveur, soit notre seule et unique espérance dans notre pèlerinage ici-bas. Je vous prie, ainsi que tous vos chers amis, de ne pas nous oublier dans vos prières, pour que le céleste Consolateur, promis dans l'évangile, daigne visiter nos cœurs, et les réchauffer de sa flamme toute divine ; car sans le secours de sa lumière, nous aurions beau savoir par cœur l'Ancien et le Nouveau Testament, cela nous servirait plutôt à notre condamnation qu'à notre justification auprès de notre Souverain Juge.

“ Me voilà seulement en état de vous accuser réception de la caisse que vous avez eu la bonté et la charité Chrétienne de m'envoyer, contenant cinquante exemplaires du Testament de notre bien-aimé Sauveur. Elle n'est arrivée que le 25 du mois dernier, ayant été détenue plusieurs jours, au bureau de S——, à mon insçu. Dès que j'en fus avisée, j'envoyai de suite une de mes filles pour la chercher,

me trouvant moi-même, à cette époque, bien malade et forcée de garder le lit, au point de me faire croire que j'étais au moment de quitter, pour toujours, cette terre d'exil. Mais le mieux que j'éprouve, depuis quelques jours, me fait penser que mon pèlerinage est sans doute prolongé, pour quelque temps, et que je pourrai, peut-être, avoir encore le plaisir et la consolation de vous revoir, et de m'entretenir, avec vous, des choses qui concernent notre bonheur éternel. C'est dans ces sentiments que je vous supplie de ne pas nous oublier dans vos prières, afin que le sang précieux que notre Divin Sauveur a bien voulu répandre pour nous autres pécheurs, me soit favorable, au moment où je quitterai cette terre d'exil et de larmes, car l'âge où je suis m'avertit que ce temps n'est pas éloigné. Soyez persuadé, mon cher frère en Christ, que je ne vous oublie pas dans mes prières, toutes faibles qu'elles sont, car je n'oublierai jamais le jour que vous m'avez fait l'amitié Chrétienne d'entrer dans ma maison, pour me communiquer cette nourriture spirituelle qui sert pour le temps et pour l'éternité, et pour nous entretenir, ensemble, du second avènement de notre Divin Rédempteur et de la régénération prochaine du peuple de la promesse. Je suis, en attendant le moment heureux où j'aurai le plaisir et l'honneur de vous revoir, et je vous prie de me croire votre très humble et très affectionnée servante et amie en Jésus-Christ.

“ La veuve ———.”

Par une lettre postérieure à celle-ci, M. *** fut informé que les Bibles et les Testaments avaient tous été distribués *deux jours* après leur arrivée, et que plusieurs personnes qui en désiraient ardemment un exemplaire en étaient encore dépourvues; la distribution n'ayant fait qu'accroître la demande. M. *** résolut de ne rien négliger de ce qui serait en son pouvoir pour subvenir à leurs besoins, et le jour où il se proposait de retourner à S—— n'étant pas éloigné et desirant faire une seconde visite au village de la montagne, il prépara une caisse de cent Nouveaux Testaments et de cent Bibles in 8°, qu'il expédia à Lyon par le roulage accéléré, pour les y trouver à son arrivée, et peu après, il partit lui-même de Paris.

Il survint dans le cours de ce voyage plusieurs incidents où la main de Dieu se montra d'une manière si évidente,

que le lecteur ne peut qu'être charmé d'en prendre connaissance. A son arrivée à Lyon, M. *** ne trouvant aucun autre moyen de transport que la *Diligence*, fut obligé d'avoir recours à cette voiture publique. La caisse de Bibles et de Testaments, qu'il avait expédiée d'avance, était si grande que la seule manière de la transporter était de la placer debout contre le panier attaché derrière la *Diligence* ; et le poids, ainsi que le volume de cette caisse, était si considérable que ce ne fût pas sans difficulté et sans l'aide de plusieurs personnes qu'elle put être enfin adaptée d'une manière convenable. D'abord, les voyageurs refusèrent de prendre leurs places avec un pareil poids par derrière, de peur qu'il ne leur arrivât quelque accident, ou qu'ils fussent retardés dans leur voyage. Cependant, après bien des explications, après avoir présenté plusieurs Traités Religieux à chaque voyageur, et avoir engagé le conducteur à aller moins vite, ils consentirent à se mettre en route. Le chemin qu'ils suivaient traversait un canton habité seulement par des *Catholiques Romains*, où, l'année précédente, M. *** avait distribué un certain nombre de Bibles et de Traités, dont la lecture, comme il l'apprit ensuite, avait été défendue par les prêtres, qui non seulement les avaient réclamés, mais en avaient livré la plus grande partie aux flammes. M. *** jugea convenable de suspendre toute distribution durant cette partie de son voyage ; mais la Providence de Dieu avait d'autres vues et elle disposa les choses de telle sorte que, sans le secours des hommes, la Parole de Vie fut distribuée parmi ces peuples. En arrivant au lieu de sa destination au pied des montagnes, et en descendant de la *Diligence*, M. *** reconnut que la caisse s'était ouverte par le haut, et qu'un bon nombre de Bibles et de Testaments étaient tombés le long du chemin. Bientôt après, l'on vit arriver des voyageurs, soit en voiture, soit à cheval, avec une Bible ou un Nouveau Testament sous le bras. Ils l'informèrent que durant les huit à dix derniers milles, les habitants avaient été fournis par la *Diligence*, à mesure que les livres en étaient tombés, soit à la descente des collines, soit dans les chemins pierreux et les terrains inégaux.

Pendant qu'on déchargeait la caisse de la *Diligence*, plusieurs autres personnes arrivèrent, apportant chacune sa Bible ou son Testament qu'elles offrirent, avec empresse-

ment, de rendre à M. *** ; mais il les pria vivement de les accepter, leur faisant observer que ces livres avaient évidemment été destinés à leur usage par cette Providence dont la main invisible dirige tous les évènements de ce monde. Quoiqu'ignorants du contenu du volume que Dieu leur avait ainsi donné, ils témoignèrent à M. *** leur reconnaissance de sa générosité, et ils allaient partir pleins d'une satisfaction remarquable, quand M. *** les congédia en disant : " Mes amis, je me trouve très heureux d'avoir été ainsi choisi, pour faire tomber entre vos mains le volume sacré qui contient les nouvelles de la vie éternelle et qui vous conduira 'à l'Agneau de Dieu qui ôte le péché du monde.' (Jean, 1 : 29.) Si vous le lisez assiduellement, si vous vous pénétrez de ses précieuses et glorieuses vérités, et si vous obéissez à ses préceptes, vous y trouverez le moyen d'être heureux dans ce monde ainsi que durant les siècles sans fin de l'éternité."

M. *** ayant ouvert la caisse, trouva que quarante-neuf Bibles ou Testaments avaient été ainsi distribués. Plusieurs de ses compagnons de voyage paraissaient disposés à croire que la caisse avait été volontairement laissée ouverte ; mais M. *** les assura qu'elle avait été conditionnée selon l'usage, avec tout le soin possible, et que c'était seulement au lieu où ils étaient descendus de voiture, qu'il avait appris que des livres en étaient tombés.

Ayant fait des arrangements pour que la caisse fut expédiée à la veuve, et lui ayant adressé un billet pour la prévenir de son intention de se rendre au grand village de S——, où il se proposait de passer quelques jours, et d'où il espérait lui faire encore une visite ainsi qu'à ses amis, M. *** reprit sa place dans la Diligence, et arriva à S—— la même nuit. Le surlendemain de son arrivée, il fut agréablement surpris, de très grand matin, en trouvant l'hôtel où il logeait entouré par cinquante ou soixante personnes, s'informant du monsieur qui, deux jours auparavant, avait fait présent, à plusieurs de leurs concitoyens, du LIVRE qui, disaient-ils, " contenait la véritable histoire de la naissance, de la vie, des souffrances, de la mort, de la résurrection et de l'ascension de notre Seigneur et Sauveur Jésus-Christ." D'autres, l'appelaient par son vrai nom, le Nouveau Testament de notre Seigneur et Sauveur Jésus-Christ. Tous paraissaient très desireux d'en acheter

un exemplaire. Aussitôt que M. *** se fût assuré du motif de leur visite, il parut sur le balcon, et leur exprima son regret de n'avoir plus, à sa disposition, aucun de ces livres précieux ; les assurant que, s'il plaisait à Dieu qu'il retournât à Paris, il en expédierait une centaine, à son correspondant sur les lieux, afin que chacun d'eux put s'en procurer un exemplaire ; et c'est ce qu'il eut soin de faire, selon sa promesse, dès qu'il fut arrivé à Paris. Mais avant de quitter S——, M. *** eut la satisfaction de voir que plusieurs particuliers de ce pays, qui venaient solliciter des commandes pour leurs manufactures, apportaient aussi des ordres pour un certain nombre d'exemplaires du volume sacré. Ainsi, le nombre de Bibles et de Testaments qui ont été ainsi introduits au milieu d'une nombreuse population Catholique, par suite de la circonstance peu importante, en apparence, de l'ouverture d'une caisse sur la Diligence, ce nombre, disons-nous, ne sera probablement jamais bien connu qu'au grand jour du jugement, non plus que l'utilité, plus ou moins grande, dont auront été ces livres, pour réveiller et sauver les âmes des hommes égarés.

Le jour suivant, M. *** reçut une députation du village dans les montagnes, où l'on désirait ardemment connaître le jour et l'heure où l'on pouvait espérer de jouir de sa visite si longtemps attendue. Il décida qu'il se rendrait à la maison de la veuve le lendemain à onze heures du matin. En conséquence, il se mit en route avec la voiture et les chevaux d'un de ses amis, et, en arrivant au pied de la montagne, il rencontra une députation de douze ou quinze de ces fidèles disciples de l'Agneau, qui le saluèrent, à son approche, par des acclamations de joie. Immédiatement, il descendit de voiture et fut conduit à la maison de la veuve, avec tous les témoignages de la plus vive affection Chrétienne, les uns le tenant par les bras, d'autres par les pans de son habit, tandis que le reste le précédait ou le suivait. Mais quelle fut sa surprise, en arrivant à la maison, d'y trouver une réunion de soixante à quatre-vingt personnes, qui, tout d'une voix, l'invitèrent à leur prêcher ! M. *** leur fit observer qu'il n'était qu'un indigne laïque, dépourvu des qualités les plus indispensables pour remplir un devoir aussi important, dans un moment surtout, où son esprit était tellement absorbé par ses affaires temporelles, qu'il éprouvait, lui-même, le besoin de recevoir des ins-

tructions, bien loin d'être en état d'en donner aux autres. Mais un fauteuil avait été disposé pour lui dans une place convenable de l'appartement, avec une petite table couverte d'un drap verd, sur laquelle était posée la Bible dont il avait fait présent à la veuve, peu de mois auparavant. M. *** vit qu'il lui serait impossible de refuser d'adresser la parole à une assemblée si curieuse de l'entendre, et invoquant la bénédiction du Seigneur à son aide, il se plaça sur le siège préparé pour lui, résolu d'essayer de puiser dans la Bible telle instruction et telle consolation convenable à ses auditeurs, selon ce qui lui serait donné d'en haut.

Chaque chose, aux yeux de M. ***, embellissait cette scène inattendue et solennelle. L'appartement dans lequel on l'avait conduit était rempli de villageois, tous placés avec ordre sur des bancs. Une grande porte s'ouvrait sur le derrière de la maison, et laissait voir le penchant de la montagne sur laquelle elle était bâtie, également garni d'auditeurs attentifs. Tandis, qu'à une petite distance, des troupeaux de brebis et de bœufs paissaient tranquillement, que des arbres du plus beau feuillage ondoyaient au gré de la brise des montagnes, et que la nature entière semblait être en harmonie avec les émotions douces et pieuses dont étaient pénétrés la plupart des membres de cette assemblée rustique.

Après une invocation au trône de grâce, M. *** lut une partie du quatrième chapitre des Actes des Apôtres. Il dirigea plus particulièrement leur attention sur cet intéressant passage du douzième verset : *“ Il n'y a point d'autre nom sous le ciel qui soit donné aux hommes, par lequel il nous faille être sauvés.”* Il essaya de leur faire comprendre, l'excessive méchanceté du péché, les suites terribles de la violation de la loi de Dieu, et l'inefficacité de tous les moyens de salut que l'ignorance, l'orgueil et la propre justice des hommes avaient substitués au seul et unique nom, Jésus-Christ. Il parla de la nécessité de ce grand sacrifice de la croix, de l'amour de Dieu en envoyant son fils dans le monde, de l'accomplissement parfait et de la toute suffisance de cette inappréciable rédemption, et du devoir des pécheurs de l'accepter et de vivre. *“ C'est par Christ seul,”* leur dit-il, *“ que vous pouvez avoir l'espérance du pardon et du salut. Vous devez prendre votre croix et*

suivre Christ. Vous devez renoncer à vos péchés et fuir vers Christ. Vous devez renoncer à votre propre justice et vous confier uniquement en Christ. Vous devez renoncer à tout autre Seigneur et vous soumettre à Christ. Si vous aviez offensé un monarque de la terre, auprès de qui vous ne pourriez obtenir accès que par l'intermédiaire de son *Fils*, vous adresseriez-vous à ses serviteurs plutôt qu'à son *Fils*? Vous adresserez-vous à la *Vierge Marie*, ou à quelque *serviteur* favori, plutôt que d'avoir recours, en personne, à Celui qui est "*le chemin, la vérité et la vie*?" et quand Dieu lui-même nous assure, "*qu'il n'y a point d'autre nom sous le ciel, qui soit donné aux hommes, par lequel il nous faille être sauvés*!"

Ayant ainsi continué pendant l'espace de quinze à vingt minutes, et dans un moment où la plus grande partie de son auditoire était en larmes, M. *** vit, tout-à-coup, accourir la veuve, qui lui dit, avec une agitation extrême : "*Monsieur ! monsieur !*" "Eh bien, madame, qu'est-ce donc?" dit M. ***. "J'aperçois, à quelque distance," dit-elle, "l'adjoint du Maire du village voisin, accompagné de quelques femmes qui s'avancent à grands pas vers ma maison. Ces gens-là sont du nombre de nos plus grands persécuteurs ; ferai-je rentrer la petite troupe de nos frères et sœurs ? ferai-je fermer les portes ?" "Non, madame," répondit M. ***, "bien au contraire, s'il est possible, ouvrez-les davantage, confiez-vous en Dieu notre Sauveur, et laissez-moi diriger cette affaire."

Pendant ce temps-là, une assez vive alarme paraissait s'être répandue sur toute l'assemblée, quelques personnes ayant quitté leurs places, quelque confusion s'ensuivit. M. *** les pria de se contenir et de reprendre leurs places, leur déclarant que l'objet pour lequel ils étaient assemblés était accepté et approuvé de Dieu ; que les anges s'en réjouissaient, que Satan en tremblait, et qu'ils n'avaient rien à craindre d'un bras de chair. Le Maire avec sa suite, parut alors sur le seuil de la porte. "Entrez, monsieur, et asseyez-vous," dit M. ***, en lui montrant la chaise la plus rapprochée de la table. "Non, monsieur," répondit-il, "je préfère demeurer ici." "Et moi," répliqua M. ***, "je préfère que vous entriez et que vous soyez assis, ainsi que vos compagnons." Voyant que M. *** était ferme

dans la résolution qu'il avait prise, ils cédèrent et vinrent s'asseoir parmi les auditeurs les plus rapprochés de lui.

M. ***, alors, sans rien ajouter, ouvrant la Bible dirigea leur attention sur ces paroles du sermon de Jésus sur la montagne : “ *Bien-heureux sont ceux qui sont persécutés pour la justice ; car le royaume des cieux est à eux. Vous serez bien-heureux quand on vous aura injuriés ou persécutés, et quand, à cause de moi, on aura dit fausement contre vous, toute sorte de mal. Réjouissez-vous et tressaillez de joie ; parceque votre récompense est grande dans les cieux ; car on a ainsi persécuté les Prophètes qui ont été avant vous.* ” (Matt. 5: 10, 11, 12.)

M. *** leur exposa ensuite tout ce que les Apôtres et les premiers Chrétiens avaient souffert pour la vérité telle qu'elle est en Jésus ; la constance et la fermeté avec lesquelles, en toute occasion, ils enduraient ces souffrances, à cause de l'amour qu'ils éprouvaient pour leur Sauveur ; l'excellente raison qu'ils avaient pour en agir ainsi, puisqu'ils étaient assurés par Christ, dans ces mêmes paroles qui venaient d'être lues, “ *que leur récompense serait grande dans les cieux.* ” M. *** leur démontra quelle terrible responsabilité encouraient et quel crime énorme commettaient ceux qui, soit par ignorance, soit à dessein, persécutaient les disciples de Christ ; qu'ils ne fesaient “ qu'amasser contre eux-mêmes la colère pour le jour de la colère ; ” que le jour n'était pas très éloigné, où les réalités effrayantes de l'éternité frapperaient leurs regards, et où chaque homme serait jugé d'après ses actions en son corps.

Quand M. *** eût continué, de cette manière, dix à douze minutes, s'efforçant surtout de diriger la vérité dans les esprits de ses nouveaux auditeurs, il s'aperçut que le Maire essayait ses yeux avec les manches de son habit et dit en se levant au même instant :

“ Monsieur, je confesse que j'ai ressenti, auparavant, quelqu'inimitié envers plusieurs personnes qui sont ici présentes, et que j'ai, autant que l'influence de mes fonctions a pu s'étendre, interrompu leurs assemblées que je considérais comme illégales, afin de les forcer de rentrer dans le sein de l'Eglise notre mère, que les uns après les autres ont abandonnée depuis quelques années. Mais si tout ce que vous avez dit est vrai et conforme au volume sacré de la parole de Dieu, et si le livre que vous tenez en

main est une traduction fidèle du Texte original, je vous prie de me le vendre afin que je puisse le lire moi-même, et communiquer le résultat de ma lecture à d'autres personnes plus capables que moi d'en juger : mais si je puis me convaincre par là, de l'exactitude des promesses et des menaces dont vous avez donné l'explication, vous pouvez compter que bien loin de persécuter comme auparavant ces personnes d'ailleurs très honnêtes et paisibles, je serai désormais leur ami."

Après avoir entendu ce discours, M. *** pria la veuve d'apporter plusieurs des Bibles de la caisse qu'il avait amenée avec lui en Diligence, et il en présenta une à M. le Maire, et une autre à chacun de ses amis Catholiques. M. le Maire ayant offert de payer celle qu'on lui avait donnée, M. *** observa qu'il avait eu beaucoup de plaisir à la lui offrir en présent, ainsi qu'aux personnes qui l'accompagnaient, dans l'espérance que non seulement ils deviendraient les amis de cette population intéressante, mais, ce qui était bien plus important, les amis de Jésus-Christ qui est "*le seul Médiateur entre Dieu et l'homme.*" (1 Tim. 2 : 5.) Ils prirent ensuite congé de M. ***, qui les assura que le desir de son cœur, et sa prière à Dieu était, que par une lecture exacte, humble et pieuse de ce volume sacré, leur entendement put être éclairé et leur cœur pénétré des richesses de la grace Divine, afin d'être amenés par là, à défendre cette même cause qu'ils avaient jusqu'alors tenté de combattre, et afin, qu'après avoir ainsi servi, ici-bas, Dieu leur Sauveur, ils pussent se trouver enfin parmi ces bienheureux "*dont les noms sont écrits dans les livres de vie de l'Agneau.*" Tous quittèrent la maison les larmes aux yeux, et autant qu'on pouvait en juger, profondément émus des vérités qu'ils avaient entendues.

Après cela, M. *** fit apporter et poser devant lui, sur la table, plusieurs des Bibles et des Testaments qui restaient, et il les distribua sur le champ aux personnes présentes qui en étaient dépourvues et qui n'avaient point les moyens d'en acheter. Alors, plusieurs de ceux qui avaient reçu auparavant les Livres Saints, s'avancèrent et témoignèrent leur reconnaissance en déposant sur la table leurs différents dons depuis deux francs jusqu'à dix francs l'un, de manière, qu'en un moment, la table en fut à peu près couverte. M. *** leur dit qu'il ne croyait pas devoir re-

cevoir ainsi leur argent, qu'il les invitait à remettre le montant de leurs dons à la veuve, avec les noms de chacun d'eux, afin que le tout put être porté en compte d'une manière régulière par la Société Biblique. Ils y consentirent avec quelque répugnance, alors la veuve sortit de son tiroir une bourse contenant cent soixante dix francs, en disant à M. *** qu'au moins il ne pouvait pas refuser cet argent, puisqu'il était le produit des Bibles et des Testaments qu'elle avait vendus conformément à ses instructions. M. *** lui répondit qu'à la vérité il l'avait invitée à vendre ces livres aux personnes en état de les acheter, parcequ'il désirait s'assurer s'il y avait des personnes dans ce voisinage qui appréciaient assez la parole de Dieu pour vouloir la payer ; mais que puisque son objet était rempli, il croyait maintenant avoir le droit, sur sa responsabilité personnelle, de placer ces cent soixante dix francs dans les mains de la veuve, pour être distribués, par portions égales, aux trois familles infortunées qu'on lui avait citées comme ayant récemment perdu leurs maris et leurs pères dans l'exploitation d'une carrière de charbon de pierre.

En entendant ces mots, tous, à l'instant, entourèrent spontanément M. ***, et les larmes aux yeux, l'accablèrent de bénédictions et de témoignages de leur reconnaissance, au point que ce fut pour M. *** la scène la plus touchante et la plus attendrissante dont il eût jamais été témoin.

Cependant, au milieu de tous ces sentiments de leur affection Chrétienne, M. *** fut obligé de faire les préparatifs de son départ, et implorant ardemment sur leur tête les trésors des miséricordes célestes, il leur fit les plus tendres adieux.

Toute l'assemblée l'accompagna jusqu'à sa voiture, et dès qu'il y fut arrivé, il leur tint encore ce discours : " Mes chers amis, si quelques-uns d'entre vous ne se sont point encore soumis à Dieu et sont encore hors de l'arche de sureté, je vous en conjure, n'accordez aucun sommeil à vos yeux, aucun repos à vos paupières, jusqu'à ce que vous vous soyez réfugiés auprès du Sauveur. Quant à ceux de vous qui connaissent combien le Seigneur est doux ; vivez devant Dieu ; portez volontairement la croix de votre Rédempteur ; continuez à étudier et à faire la volonté du Seigneur, et par sa grace triomphante dans vos cœurs, vous

sortirez vainqueurs et plus que vainqueurs !" Quand il eût ainsi parlé, et qu'il les eût de nouveau recommandés au Dieu de toute miséricorde, au nom du Rédempteur crucifié, il partit au milieu de leurs bénédictions et de leurs prières, pour ne plus les voir jusqu'au jour où ils se rencontreront dans le royaume de leur Père, où les soupirs et les adieux ne sont point connus, et où Dieu lui-même essuye toutes les larmes de tous les yeux.

Après le retour de M. *** à Paris, il eut le plaisir d'apprendre de la veuve que toutes les Bibles qu'il lui avait laissées avaient été placées, et que bien des villageois de différens cantons, jaloux d'en obtenir, n'avaient pu en être pourvus. Dans l'intervalle, un vif intérêt pour le bien-être spirituel de ces villageois, s'était répandu au delà des limites de Paris et même de la France. Les huit premières pages de ce Traité étant parvenues en Angleterre, avaient été publiées par la Société des Traités Religieux de Londres, et avaient reçu une très grande publicité. Une paroisse d'une ville de l'intérieur de l'Angleterre, avait envoyé à M. ***, vingt livres sterlings, pour acheter des Bibles et en confier à la veuve la distribution gratuite ; et une famille de la Société des Amis, du pays de Galles, ayant lû cette narration, vint visiter M. *** à Paris, et se dirigea, de là, vers le Village dans les Montagnes, où ils ne passèrent pas moins de trois semaines. A leur retour à Paris, ils assurèrent M. ***, qu'ils venaient de passer les trois semaines les plus intéressantes de leur vie.

Du produit des vingt livres sterlings, M. *** envoya à la veuve cinquante Bibles et cinquante Testaments, avec une collection de plusieurs livres et Traités choisis. Ces Bibles, ces Testaments et ces Traités, furent tous placés dans huit jours. La veuve en donna la nouvelle dans les lettres qu'elle écrivit, soit à M. ***, soit à ses bienfaiteurs d'Angleterre, leur exprimant, de la manière la plus cordiale, sa reconnaissance et celle de tous ceux qui, par leur moyen, avaient reçu la parole de vie. Elle donnait des détails particuliers sur l'avidité avec laquelle ces livres avaient été lus, sur leur distribution à plusieurs familles Catholiques, et sur la conversion de plusieurs personnes à la vérité comme elle est en Jésus. Elle faisait connaître que bien des individus et des familles étaient encore dépourvus, et elle exprimait en son nom et au nom de ceux qui l'entou-

raient ses actions de grâces au Seigneur pour les merveilles opérées par son amour, qui avait porté les cœurs de ses enfants à unir leurs efforts pour établir les Sociétés Religieuses, Bibliques et autres, et à contribuer de tous leurs moyens pour étendre, parmi les pauvres, la connaissance de l'Évangile.

La dernière lettre que M. *** reçut de la veuve, avant de quitter la France, contenait la somme de deux-cent francs, qu'elle et ses enfants envoyaient, comme un don, en retour des Bibles et des Testaments qu'on leur avait adressés en diverses fois.

M. *** lui répondit que son envoi lui avait causé plus de joie que s'il eût reçu vingt mille francs d'une autre manière, parcequ'il y voyait une preuve de leur attachement à la parole de Dieu. Il lui renvoya l'entière valeur de leur don en Bibles, avec deux cent cinquante Testaments de la part de la Société ; et, en son propre nom, cinquante Testaments, six cent Traités et plusieurs livres de Religion, comme un présent d'adieu avant son départ. Il lui désigna, aussi, un ami recommandable à Paris, à qui il l'assura qu'elle pouvait, en cas de besoin, s'adresser avec l'assurance que ses demandes seraient fidèlement remplies ; et l'exhortant à demeurer ferme dans la foi, et à tenir toujours son regard fixé sur le Sauveur, M. *** la recommanda à Dieu, dans la vive espérance que, par les moyens inexplicables de sa grace divine, il pourrait un jour, se retrouver avec elle et ses amis persécutés, dans ce monde, *“ où les méchants cesseront de troubler, et où les affligés seront en repos.”*

Note.—Les lettres originales de la veuve, sont déposées dans les Archives de la Société Américaine des Traités Religieux.



CONFERENCE AVANT LA CENE,

Entre des membres nouvellement admis dans une Eglise Chrétienne.

Cantique sur l'air Anglais : "German Hymn."

Le Coryphée. O la plus belle des journées,
Qu'appelait mon brulant desir !
Frères chéris, sœurs fortunées,
C'est l'heure où l'Epoux doit venir.

Joignons nos cœurs et nos cantiques
Pour célébrer notre bonheur ;
Fesons retentir ces portiques
De la louange du Seigneur.

Chacun de nous a plus d'un gage
De ses bienfaits, de son amour ;
Ainsi, rendons lui témoignage,
Et tous ensemble et tour à tour.

Un Frère. Jésus, dans sa munificence,
Nous a fait don d'un cœur nouveau ;
Maintenant, par obéissance,
Suivons Jésus jusqu'au tombeau.

Une Sœur. Chers frères, ma joie est extrême
De m'unir au peuple des saints ;
Jésus m'a révélé qu'il m'aime,
Qu'ai-je à faire avec les mondains ?

Un Frère. Chères sœurs, je sens ma faiblesse,
Et je suis tellement pécheur,
Que je rougis de la tendresse
Que me témoigne mon Sauveur.

Une Sœur. Jésus me trouva dans le monde
Errante après les vanités,
Et maintenant sa grâce abonde
Par dessus mes iniquités !

- Un Frère.* Eh quoi ! dans sa sainte alliance
Est-il vrai que je puisse entrer ?
- Une Sœur.* Se peut-il, qu'avec confiance,
Vers mon Dieu j'ose pénétrer ?
- Un Frère.* Il m'a soulagé dans mes peines ;
Une Sœur. Il me guérit de mes douleurs ;
Un Frère. Il m'a conduit vers les fontaines,
Où lui-même a tari mes pleurs.
- Un autre.* J'étais un superbe, un rebelle,
Je siégeais au banc des moqueurs !
Qui m'eût dit qu'un peuple fidèle
Souffrirait un chef des pécheurs !
- Une Sœur.* Revets-moi de ton innocence,
Agneau du Dieu de Sainteté !
- Un Frère.* Préserve-moi par ta puissance
De ma folle témérité !
- Une Sœur.* Bon Sauveur ! ôte-moi la vie,
Avant que j'ose te trahir !
- Un Frère.* O mon Père ! si je t'oublie,
Ici-bas daigne me punir !
- Un autre.* Frères, je veux qu'on me reprenne
Chaque fois qu'on me voit tomber ;
- Une Sœur.* Ma sœur, que ta main me soutienne,
Ne me laisses pas succomber.
- Une autre.* Les menaces de la Parole,
Chères sœurs, viennent m'effrayer !
- Une autre.* Que le Saint-Esprit te console,
Pour toi nous allons le prier.
- Plusieurs }
voix. }* Unissons nos cœurs, nos prières,
Unis nous serons plus puissants
Contre l'ennemi de nos frères,
Contre les lions rugissants.
- Le Coryphée.* Frères et sœurs, l'heure s'avance,
Employons un temps précieux ;
Que l'hymne de la délivrance
D'ici remonte jusqu'aux cieux.

LA CROIX DE CHRIST.



L'ÉVANGILE de Notre Seigneur Jésus-Christ peut seul rassurer le pécheur qui ouvre les yeux sur ses égaremens, seul il peut faire rentrer la paix dans une conscience alarmée, seul il répond d'une manière satisfaisante à cette question, la plus importante de toutes : *Que faut-il que je fasse pour être sauvé ?*

Il nous signale la mort de notre divin Sauveur, souffrant, à notre place, la peine due à nos transgressions, comme le souverain remède à tous les maux que le péché a introduits dans le monde. Il offre la **CROIX DE CHRIST** à notre foi et à notre méditation comme l'unique et abondante source de la paix et du salut. C'est ce fondement, *le seul qui puisse être posé*, qui distingue surtout la religion chrétienne de toutes les autres croyances plus ou moins répandues dans le monde.

Le Sauveur des hommes expira sur une croix. Ce supplice n'était infligé, dans le temps où Jésus parut sur la terre, qu'aux derniers esclaves, et en punition des plus grands crimes. Il était à la fois honteux, douloureux et lent, tel que l'on ne peut le décrire sans frissonner d'hor-

reur. L'exclamation douloureuse du Sauveur, *Mon Dieu, mon Dieu, pourquoi m'as-tu abandonné ?* peut nous donner une idée de ce qu'il souffrait, soit dans son corps, soit dans son âme, *saisie de tristesse jusqu'à la mort* à cause des péchés des hommes.

Par la Croix de Christ, l'on entend non seulement le bois infâme sur lequel Christ a souffert, mais encore la mort expiatoire dont cette croix fut l'instrument. La *prédication de la Croix* consiste à publier cette vérité.—*Souffrir la persécution pour la Croix de Christ*, c'est souffrir pour la défense de cette doctrine.—*Se glorifier en la Croix*, c'est se glorifier du salut que Jésus a acquis, par sa mort, au pécheur repentant qui croit en lui.

C'est à la Croix de Christ, ainsi considérée, que se rapportent les réflexions qui vont suivre. Ce sujet est de beaucoup hors des limites bornées de nos facultés, et, dans ce que nous allons en dire, nous resterons nécessairement bien au-dessous de sa sublimité. Nous ne pouvons que rappeler à nos lecteurs avec clarté et simplicité les vérités suivantes.

La Croix de Christ nous présente :

1° L'accomplissement des desseins, des prophéties et des promesses de Dieu ;

2° La substance de tout l'Evangile ;

3° L'unique voie de notre salut ;

4° Les armes nécessaires pour vaincre nos ennemis spirituels ;

5° Le seul fondement de nos espérances à venir ;

6° La manifestation des perfections de Dieu ;

7° Enfin, le motif le plus efficace pour nous porter à la sainteté.

I. La Croix de Christ présente l'accomplissement des desseins, des prophéties et des promesses de Dieu.

De toute éternité le Dieu de qui procède toute grâce excellente a conçu le miséricordieux *dessein* accompli par la mort du Rédempteur. Jésus est appelé l'*Agneau immolé dès la fondation du monde*. *Le dessein de Dieu en Jésus-Christ Notre Seigneur a été arrêté*, dit l'Ecriture, *dès les siècles*, ou de toute éternité. Lorsque Jésus fut livré pour être crucifié, ce fut *par le conseil défini et par la Providence de Dieu*.

F. 1.

Quelle longue suite de *prophéties*, de *visions*, de *types* et de *promesses* trouvèrent leur accomplissement dans la Croix de Christ ! Elle est le centre auquel tout aboutit.— Depuis Moïse jusqu'à Malachie, l'Esprit de Dieu prédit, par la bouche de tous les prophètes, les souffrances de Christ et la gloire qui devait les suivre.—De siècle en siècle les oracles de Dieu se rapportèrent à la Croix de Christ.

Elle est l'accomplissement des rites, des ordonnances et des *types mosaïques*. Si nous ne les considérons pas sous ce point de vue, qu'y verrions-nous autre chose que des cérémonies et des ordonnances sans but et sans signification, tout-à-fait indignes de la sagesse de leur divin auteur ?—Quel est le but de l'effusion de tant de sang ? de ces nombreux sacrifices ? de ces holocaustes ? sinon d'enseigner aux hommes que *sans effusion de sang*, et surtout sans l'effusion du sang de Christ, *il n'y a pas de rémission des péchés* ? Ces milliers de sacrifices d'innocens animaux, préfiguraient ce grand et unique sacrifice que Jésus, la victime parfaite et sans tache, devait offrir à Dieu pour nous. Le Nouveau Testament nous représente toutes ces choses comme l'ombre de celles qui étaient à venir ; le corps en est en Christ, dont la Croix a expliqué et réalisé tous les types.

Parmi les événemens les plus remarquables et les personnages les plus distingués de l'Ancien-Testament, il en est plusieurs qui étaient des types de Christ et de sa Croix. Nous ne pouvons nous tromper à cet égard, puisque les auteurs inspirés du Nouveau-Testament nous les ont représentés comme tels.

Le sacerdoce de Melchisédech, et celui d'Aaron et de ses fils, étaient une figure du sacerdoce éternel du fils de Dieu.

L'élévation du serpent d'airain dans le désert, pour la guérison des Israélites, était une figure qui a été réalisée par l'élévation de Jésus-Christ sur la Croix ; *afin que quiconque croirait en lui ne pérît point, mais qu'il eût la vie éternelle*.

Les Israélites, pendant leur trajet du pays d'Egypte à celui de Canaan, se nourrirent de pain du ciel : *Jésus est descendu du ciel et il donne la vie au monde ; il est le pain*

de vie. Si quelqu'un mange de ce pain, il vivra éternellement.

Moïse frappa le rocher et il en sortit des eaux en abondance, et les tribus du Seigneur en burent et étanchèrent leur soif : *Ce rocher était Christ, frappé des traits de la justice divine, afin qu'il devînt pour nous la source des eaux vives et du salut.*

Josué introduisit les Israélites dans la terre promise : Jésus nous ouvre les portes de la Canaan céleste, du séjour éternel du repos et de la félicité.

Les *Prophètes* du Très-Haut, perçant les voiles de l'avenir, prédirent la vie, les souffrances et la mort du Sauveur.—Dès les premiers temps du monde, la foi des enfans de Dieu était soutenue par cette mystérieuse promesse que *la semence de la femme écraserait la tête du serpent.* Les patriarches avaient la ferme assurance que *toutes les nations de la terre seraient bénies dans la postérité d'Abraham.* Job savait que son *Rédempteur était vivant.* Jacob, au moment de mourir, proféra cette prophétie si remarquable : *Le sceptre ne se départira point de Juda, ni le législateur d'entre ses pieds, jusqu'à ce que le Scilo vienne ; à lui appartient l'assemblée des peuples.* Daniel prédit exactement le temps où le *Christ* serait retranché pour abolir l'infidélité, consumer le péché, faire propitiation pour l'iniquité, pour amener la justice des siècles, pour mettre le sceau à la vision et à la prophétie, et pour oindre le Saint des saints.

Les circonstances qui accompagnèrent le supplice du Sauveur sont prédites par le Psalmiste, comme s'il en avait été témoin oculaire.

Jésus est représenté par les *Prophètes*, tantôt comme une victime, tantôt comme un conquérant. Ils parlent ici de son humiliation profonde, là de sa glorieuse exaltation. Il est l'étoile qui devait procéder de Jacob, le *surgeon* qui devait croître de la racine d'Isaï, l'Ange de l'alliance. Ils le représentent comme un roi qui régnera en justice, qui dominera jusqu'aux bouts de la terre, et dont la domination est une domination éternelle. L'enfant nous est né, s'écrient-ils dans leur divin transport, le *Fils* nous a été donné, et l'empire a été posé sur son épaule, et on appellera son nom l'Admirable, le Conseiller, le Dieu fort et puissant, le Père d'éternité, le Prince de paix !—Cependant ils parlent ici du

même Jésus dont ils disent ailleurs qu'il est un ver et non point un homme ; l'opprobre des hommes et le méprisé du peuple ; qu'il est haï sans cause ; le méprisé et le rejeté des hommes ; homme de douleurs, et sachant ce que c'est que la langueur ; et qu'il est mené à la boucherie comme un agneau.

La Croix de Christ, et la Croix de Christ seule, explique, éclaire, accomplit toutes ces prophéties.

II. *La Croix de Christ est la substance de tout l'Evangile.*

Qu'est l'Evangile, sinon un message de miséricorde, de paix et de salut qui nous a été envoyé du ciel, et qui a été confirmé par les souffrances et par la mort de Christ ? Quelle est la somme de tout l'Evangile ? — *Jésus-Christ, et Jésus-Christ crucifié.* — Que nous racontent les quatre Evangélistes ? Ils nous racontent tous, en substance, les mêmes faits ; et leur récit, qui est à bon droit appelé *la Bonne-Nouvelle*, est l'histoire de la Croix de Christ. *En la bouche de deux ou trois témoins, toute parole est ferme ;* et Dieu, dans sa bonté, nous en a accordé quatre, tous inspirés par son Saint-Esprit, pour nous raconter la naissance, la vie, les travaux, la prédication, les miracles, les souffrances et la mort de Jésus ; ils nous ont transmis ce qu'il a dit, ce qu'il a fait, les persécutions auxquelles il a été en butte ; ils nous apprennent sa condamnation et le supplice qu'il endura pour avoir déclaré qu'il était le Fils unique de Dieu, et que tous doivent l'honorer comme ils honorent le Père.

La doctrine de l'Evangile n'est autre chose que la doctrine de la Croix. *Je ne me suis proposé, dit St. Paul, de savoir autre chose parmi vous, que Jésus-Christ et Jésus-Christ crucifié. Nous prêchons Christ crucifié, dit le même apôtre.*

Christ mourant pour nos péchés, voilà donc le fondement et la vie de l'Evangile. Tous les rayons de la vérité évangélique convergent vers ce centre commun. Il n'y a aucune portion du système sacré qui ne s'y rattache. Notre élection, notre régénération, notre vocation, notre justification, notre persévérance dans la foi et dans la sainteté, tout est basé immédiatement sur la mort expiatoire de Christ. Otez ce fondement, *le seul qui puisse être posé*, et l'édifice entier s'écroule aussitôt.

III. *La Croix de Christ est l'unique voie de notre salut.*

L'Evangile est un système qui exalte la gloire de Dieu en faisant le bonheur de l'homme ; système sublime dans son aspect, et infiniment bienfaisant dans son action. Comme le soleil, il répand autour de lui la lumière, la vie et la joie.

Le grand but de l'Evangile est le salut de l'homme. La race humaine nous est représentée, dans la parole de vérité, comme plongée dans un état de corruption, de misère et de condamnation spirituelle. Mais *Jésus est venu sauver ce qui était perdu, en portant nos péchés en son corps sur le bois ; car il a été navré pour nos forfaits et froissé pour nos iniquités ; il a souffert, lui juste, pour nous injustes, afin que par ses meurtrissures nous eussions la guérison, et la vie par sa mort.*

Ainsi s'explique tout ce que l'Ecriture-Sainte nous dit sur la personne du Rédempteur. *Il a été trouvé en figure comme un homme ; cependant il n'a pas regardé comme une usurpation (comme plus que ce qui lui était légitimement dû) d'être égal à Dieu.* Quoiqu'il fût réellement et véritablement un homme exposé aux souffrances et à la mort, cependant *toute la plénitude de la Divinité habitait corporellement en lui. Lui et le Père sont un,* dans leur nature et dans leurs perfections. Si le Sauveur n'est pas mort pour expier les péchés des hommes, pourquoi *Dieu a-t-il été manifesté en chair ?* Pourquoi fallait-il que le Rédempteur fût *Emmanuel, Dieu avec nous,* Dieu revêtu de notre nature ? Un Ange de Dieu aurait suffi s'il ne se fût agi que de nous faire connaître la volonté de notre Créateur, et de nous offrir, dans sa conduite, un exemple à suivre. La Divinité de Christ et sa mort expiatoire sont deux vérités inséparablement liées ; elles subsistent ou tombent ensemble. L'efficace et la validité du sacrifice du Sauveur tiennent à l'excellence de sa personne.

Le malheur est la conséquence naturelle de la transgression. *Les gages du péché, la punition qu'il mérite, c'est la mort.* Comment donc pouvons-nous échapper à la condamnation prononcée contre les œuvres mauvaises ? Ce n'est que par la voie que Dieu lui-même nous a ouverte, et nullement par nos propres efforts, ou par nos propres inventions ; *la rançon seule qui a été payée pour nous*

peut nous arracher à la perdition. Le Seigneur dit lui-même à Nicodème, que le but de son élévation en Croix était, que *quiconque croirait en lui ne pérît point, mais qu'il eût la vie éternelle.*

La Croix de Christ est donc notre salut. Jésus crucifié nous sauve d'une éternelle condamnation. Et qui pourrait ne pas admirer ici les voies merveilleuses de Dieu ?—La Croix de Christ nous réconcilie avec Dieu, car *Dieu était en Christ réconciliant le monde avec soi, en ne leur imputant point leurs péchés.* Nous avons la paix avec Dieu par Notre Seigneur Jésus-Christ, car *il est notre paix, ayant fait la paix par le sang de sa Croix ; il a satisfait pour nous à la justice divine, et quiconque croit au Fils, a la vie éternelle.*

La Croix de Christ est pour nous la source de la vie spirituelle. *Nous étions morts dans nos fautes et dans nos péchés, mais Dieu nous a vivifiés ensemble avec Christ, afin que nous ressuscitions pour marcher en nouveauté de vie.* Lui-même a dit : *Je suis venu afin que mes brebis aient la vie, et qu'elles l'aient même en abondance.*

Le don de l'Esprit vivifiant qui nous éclaire, qui nous donne la repentance, la foi, l'amour, la joie, est une conséquence de la mort de Christ. *Il vous est avantageux que je m'en aille, dit-il à ses disciples, car si je ne m'en vais, le Consolateur ne viendra point à vous ; mais, si je m'en vais, je vous l'enverrai.* Tout ce que nous sommes, comme chrétiens, nous le sommes par la grâce de Dieu en Jésus-Christ notre Seigneur, qui nous a été fait de la part de Dieu, non seulement sagesse, justice et rédemption, mais encore sanctification.

La Croix de Christ nous assure notre pardon et notre justification. *Sans effusion de sang, il ne se fait point de rémission des péchés.* Nos péchés sont innombrables, et nous ne pouvons être délivrés d'un seul d'entre eux que par la Croix de Christ, qui a éloigné de nous nos forfaits autant que l'Orient est éloigné de l'Occident. *Le sang de Jésus-Christ nous purifie de tout péché. Quiconque croit en lui ne sera point condamné ; ses péchés ne s'élèveront jamais en jugement contre lui, ils sont effacés ; pour l'amour de lui-même, l'Eternel ne s'en souviendra plus.*

La Croix de Christ nous a rachetés de la malédiction de la loi, qui déclare maudit quiconque ne persévère pas dans toutes les choses qui y sont écrites pour les faire ; car Christ

a été fait malédiction pour nous. Il n'y a donc maintenant aucune condamnation pour ceux qui sont en Jésus-Christ ; ils sont entièrement et gratuitement justifiés par son sang ; tellement que, couverts du manteau de sa justice, ils peuvent subsister en jugement devant le Saint des saints, et sont réputés justes comme Jésus est juste. Quelle langue peut exprimer, quel cœur peut sentir la grandeur de cette miséricorde !

La Croix de Christ nous ouvre les portes d'une bien-heureuse éternité. De même qu'elle est l'unique source de notre pardon, elle est aussi l'unique source de notre félicité. Le bonheur éternel est un don de Dieu par Jésus-Christ. *Israël a été sauvé par l'Eternel, d'un salut éternel. Les saints, qui ont vaincu et qui sont maintenant dans la gloire, ont lavé et blanchi leurs robes dans le sang de l'Agneau ; et, rangés autour du trône de Dieu, ils chantent, d'un cœur et d'une voix, le cantique nouveau : Digne est l'Agneau de recevoir puissance, richesses, sagesse, force, honneur, gloire et louange ; car il a été mis à mort, et il nous a rachetés à Dieu par son sang.*

IV. La Croix de Christ nous fournit les armes nécessaires pour vaincre nos ennemis spirituels.

Nous sommes délivrés de la puissance des ténèbres. Christ a dépouillé les principautés et les puissances, en triomphant d'elles en la croix. Satan peut encore, pour un temps, tourner autour de nous pour nous dévorer, mais bientôt il sera brisé sous nos pieds, car Celui qui est en nous est plus fort que celui qui est au monde.

Notre vieil homme a été crucifié avec Christ, afin que le corps du péché soit détruit. Cette déclaration de l'Esprit-Saint est positive : Le péché n'aura pas d'empire sur vous, parce que vous n'êtes point sous la loi, mais sous la Grâce. Saint Paul, après s'être écrié : Ah ! misérable que je suis, qui me délivrera de ce corps de mort ? ajoute immédiatement : Je rends grâces à Dieu par Jésus-Christ notre Seigneur ; la pensée de la victoire glorieuse qui était devant lui, changeant tout à coup ses accens de douleur en chants de triomphe et d'actions de grâces.

La Croix de Christ nous donne la victoire sur la mort et sur le sépulcre, ces derniers ennemis de toute créature vivante. La mort n'a, pour le chrétien, plus rien de for-

midable que l'appareil qui l'environne ; mais elle a perdu son aiguillon, elle a été désarmée au moment où le péché a été expié, et nous pouvons dire avec confiance : *Où est, ô mort, ton aiguillon ? Où est, ô sépulcre, ta victoire ? Grâce soient à Dieu qui nous a donné la victoire par notre Seigneur Jésus-Christ !* La Croix de Christ convertit ainsi le roi des épouvantemens en un messager de paix et de bonnes nouvelles. La mort est un gain, et le sépulcre un lieu de repos, où nos corps, rendus à la poudre d'où ils avaient été tirés, attendent le grand jour de la résurrection.

V. *La Croix de Christ est le seul fondement de nos espérances à venir.*

Il en est qui fondent ces espérances sur le mérite de leurs œuvres, et prouvent ainsi qu'ils ne se connaissent point eux-mêmes. Quelle confiance le pécheur, éclairé sur ses transgressions, et tremblant pour son avenir, peut-il mettre dans ses œuvres ? Que lui resterait-il que le désespoir s'il n'avait point d'autre fondement de ses espérances ? Rien ne peut le rassurer si ce n'est la certitude que son péché est effacé, que la justice éternelle est satisfaite, qu'il est en paix avec son Dieu, et que la félicité céleste lui est ouverte. Nous avons déjà vu que la Croix de Christ réunit pleinement toutes ces conditions. Elle est ainsi le seul fondement de nos espérances à venir ; elle est à nos âmes comme une ancre ferme et assurée. Personne ne peut poser d'autre fondement que celui-là ; la mort expiatoire du Sauveur peut seule calmer les angoisses de notre conscience.

VI. *La Croix de Christ manifeste de la manière la plus éclatante les perfections de Dieu.*

Nous y voyons qu'un Dieu juste et saint n'a voulu déployer à notre égard sa Grâce et sa Miséricorde que d'une manière qui fût en harmonie avec sa Justice, avec la sainteté de sa loi, et avec l'accomplissement des menaces contenues dans sa Parole.

La Sagesse de Dieu brille dans toutes ses œuvres ; mais nulle part elle n'est empreinte d'une manière plus frappante que dans la Croix de Christ. Combien est admirable cette dispensation qui accorde pour le salut de l'homme, la Miséricorde du Très-Haut avec sa Justice ! cette dispensation par laquelle la bonté et la vérité se sont rencontrées, la

justice et la paix se sont embrassées ! Si Dieu avait puni l'homme pécheur avec toute la sévérité de la loi, où serait sa Miséricorde ? S'il avait pardonné sans que la loi reçût sa sanction, où serait sa Justice ? Dans la Croix de Christ, la Miséricorde et la Justice sont également manifestées, également exaltées. La Sagesse de Dieu y brille dans tout son éclat ; *il a fait abonder sa grâce sur nous en toute sagesse et intelligence*, comme s'exprime saint Paul.

Le même Apôtre nous dit que *Dieu a établi Jésus-Christ pour être une victime de propitiation par la foi en son sang, afin de montrer sa Justice*, cette Justice qui demande essentiellement la punition du péché. Ainsi cette perfection brille de tout son éclat même dans le pardon accordé au pécheur qui croit en Jésus. La Croix de Christ exalte donc la sainteté de la loi : en même temps qu'elle proclame la juste punition que mérite le péché, et qu'elle frappe de terreur tout pécheur impénitent, elle ouvre une voie assurée de salut au pécheur humilié et repentant. La condamnation finale est un monument moins terrible de la Justice et de la Sainteté de Dieu que le supplice de son Fils bien-aimé ; car s'il n'a pas épargné *celui qui n'a point connu de péché*, combien moins épargnera-t-il le pécheur endurci qui persiste obstinément dans sa rébellion contre lui ? Rien ne dévoile toute la turpitude du péché comme la honte et les souffrances du *Prince de la vie* expiant nos transgressions sur un bois infâme et maudit.

La Charité, la Grâce et la Miséricorde de Dieu, brillent du plus glorieux éclat dans la Croix de Christ. Le pardon des péchés, le don de la vie et de la félicité éternelle manifestent déjà par eux-mêmes la grande et ineffable Miséricorde du Très-Haut. Mais quand il nous déclare que ces inestimables bienfaits nous sont accordés par les meurtrissures, l'agonie et la mort de son Fils unique et bien-aimé ; non seulement il manifeste son amour pour nous, mais il le fait briller d'un éclat qui doit, en enflammant notre reconnaissance, exciter en nous des transports éternels d'amour et d'admiration. Ainsi sa Miséricorde est encore exaltée par la manière dont elle est exercée ; car *Dieu n'a pas épargné son propre Fils ; mais il l'a livré pour nous tous ; il a tant aimé le monde que de donner son Fils unique, afin que le monde soit sauvé par lui, et que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.* Le

péché a régné par la mort ; mais maintenant la grâce règne par la justice, pour conduire à la vie éternelle par Jésus-Christ Notre Seigneur.

En un mot, fixons nos regards sur la Croix du Rédempteur, si nous voulons voir briller de tout leur éclat les perfections infinies de Jehovah.

VII. La Croix de Christ nous présente enfin les motifs les plus efficaces pour nous porter à la sainteté.

La doctrine du salut gratuit, mérité au pécheur par la mort de Jésus, est loin d'ébranler nos obligations morales. La morale de l'Evangile est tout entière basée sur les vérités qu'il renferme ; elle est le fruit de l'amour dont nos cœurs doivent être remplis pour ce Rédempteur mourant pour nous sauver. Le sentiment vif et profond que ce spectacle excite, nous inspirera une gratitude plus féconde en bonnes œuvres que tous les raisonnemens de la philosophie, et nous encouragera plus efficacement que les plus terribles menaces, à marcher dans la voie de la sainteté.

Non pas que l'utilité des exhortations morales soit annulée par la doctrine de la Croix, ou qu'il ne soit pas très-nécessaire de donner aux chrétiens des instructions et des avertissemens relatifs à leur conduite ; mais nous voulons dire que l'amour et la grâce du Rédempteur, manifestés dans sa mort, sont les motifs les plus puissans de tous pour nous porter à la sainteté. Nous disons avec saint Paul : *La grâce de Dieu, salutaire à tous les hommes, a été manifestée ; nous enseignant qu'en renonçant à l'impiété et aux passions mondaines, nous vivions, dans ce présent siècle, sobrement, justement et religieusement ; et avec saint Jean : Nous l'aimons, parce qu'il nous a aimés le premier.*

Regardons à celui que nous avons percé, et nous en mènerons deuil ; et nous serons attristés, selon Dieu, de cette tristesse qui produit une repentance à salut, et dont on ne se repent jamais. Rien n'est plus propre à échauffer nos cœurs, à briser leur dureté et à y produire cette repentance évangélique, que la vue du Sauveur souffrant pour nous, navré pour nos forfaits et froissé pour nos iniquités. Où trouverions-nous des motifs plus touchans et plus persuasifs pour nous engager à la pratique de tous nos devoirs que dans cet Evangile qui nous dit : *Marchez dans la charité ainsi que Christ nous a aimés et s'est donné lui-même pour nous en*

oblation et sacrifice à Dieu ; Maris, aimez vos femmes, comme Christ a aimé l'Eglise, et s'est donné lui-même pour elle ; Vous n'êtes point à vous-mêmes, car vous avez été achetés par prix ; glorifiez donc Dieu en votre corps et en votre esprit qui appartiennent à Dieu ; afin que vous ne viviez point dorénavant pour vous-mêmes, mais pour celui qui est mort et ressuscité pour vous ?

La Croix de Christ est donc la vraie et intarissable source de la sainteté et de toutes les vertus. Jésus s'est donné pour nous, afin de nous racheter de toute iniquité, et de nous purifier, pour lui être un peuple qui lui appartienne en propre, et qui soit zélé pour les bonnes œuvres. Que sont les instructions purement humaines ; que sont les raisonnemens abstraits, comparés à la charité ineffable du Sauveur mourant sur la Croix ? Cet amour nous invite, nous presse, nous force, pour ainsi dire, à la sainteté, afin que nous rendions honorable en toutes choses la doctrine de Dieu notre Sauveur.

Puissent cet amour et cette charité remplir et échauffer à jamais nos cœurs ! Puissions-nous vivre et mourir dans la foi au Fils de Dieu, qui nous a aimés et qui s'est donné lui-même pour nous ; dans cette foi, non feinte, qui est un principe toujours vivant d'obéissance et de sainteté, de joie, d'amour et de reconnaissance !

F. 1.



LE SOU BIEN EMPLOYE,

OU

LES BIBLES DES PAUVRES NEGRES.



Voyez page 2.

C'ETAIT un jour de foire dans le village ; les marchands venus de la ville voisine, avaient dressé leurs boutiques sur la grande place, et les paysans, parés de leurs plus beaux habits, entouraient les étalages, soit pour acheter, soit seulement pour examiner à leur aise la foule d'objets utiles ou curieux exposés en vente. Une table surtout attirait les chalands : c'était celle d'une vieille femme qui vendait des gâteaux, qu'elle seule savait faire et qu'il fallait, disait-elle, manger tout chauds.—Une petite fille de dix à douze ans semblait, entre autres, les trouver fort bons. Elle venait d'achever le troisième gâteau, et cherchait dans sa poche s'il lui restait encore un sou pour en acheter un quatrième. Elle en trouva un en effet, et elle retournait vers la boutique dont elle s'était un moment éloignée, quand elle se sentit doucement frapper sur l'épaule.

Un vieux Monsieur qui se trouvait dans la foule et qui avait remarqué son bon appétit, l'arrêtait ainsi : “ Comment vous appelez-vous, ma chère enfant ? ” lui deman-

da-t-il, en souriant.—“ Louise Gérard, pour vous servir,” répondit-elle un peu surprise.—“ Et qu’allez-vous faire de ce sou que je vois dans votre main ? ”—Elle hésita un peu si elle devait répondre, puis elle dit : Je vais acheter encore un gâteau.”—“ *Encore un ?* vous en avez donc déjà mangé—Combien, dites-moi ? Un ?.. deux ?.. ” La pauvre Louise était toujours plus embarrassée ; elle baissa la tête en rougissant ; et, tout en tournant et retournant le sou entre ses doigts, elle dit à voix basse ; “ Trois.”

“ Trois gâteaux ! ” reprit le vieillard ; “ ce sont donc trois sous que vous avez dépensés ainsi, sans avoir sans doute précisément faim, et vous allez dépenser le quatrième de la même manière. C’est beaucoup, ma chère enfant... Si j’étais à votre place, je sais bien ce que je ferais de ce quatrième sou, et ce que j’aurais peut-être fait des trois autres.”

Le vieillard se tut ; Louise releva la tête et regardant le vieux Monsieur qui lui parlait avec tant de bonté, elle semblait lui demander ce qu’il aurait fait à sa place ; elle avait beau repasser dans son esprit toutes les choses qu’on peut acheter pour un sou, les gâteaux de la marchande lui paraissaient toujours mériter la préférence. Le vieillard remarquant sa curiosité, consentit à la satisfaire ; mais afin de pouvoir causer plus à l’aise, il l’engagea à venir s’asseoir avec lui sur l’un des bancs de la place. Quand ils furent assis, il sortit de sa poche quelques gravures, et en montrant une à Louise, il lui demanda si elle savait ce qu’elle représentait.

“ Oh ! que cela est singulier ! s’écria-t-elle. Quoi ! Monsieur, peut-on avoir *cela* pour un sou ? Voilà une petite maison couverte de larges feuilles ; il y a devant des enfans qui regardent dans un livre. Est-ce leur papa qui est à côté d’eux ? mais qu’est-ce qu’ils ont donc sur le visage et sur les mains ? Ils ont l’air d’être tout noirs.”

“ Ce sont des nègres, mon enfant, c’est-à-dire, des hommes noirs, qui habitent un pays très-éloigné du nôtre, où il fait extrêmement chaud.”

“ Ils sont donc comme le domestique du Monsieur qui demeure dans cette grande maison. Il m’a fait bien peur une fois avec son air méchant.”

“ Ces nègres ne sont pourtant pas plus méchants que les hommes blancs de visage. Au contraire, les blancs sont

quelquefois plus cruels et plus impies qu'eux, car il y en a de ces blancs qui, au mépris des saints préceptes de l'Evangile, de la charité et des jugemens du Sauveur, vont dans le pays des pauvres nègres, les enlèvent avec violence à leurs familles, les lient avec des cordes ou des chaînes, et, malgré leurs cris et leur désespoir, vont les vendre, oui, mon enfant, les vendre comme on vend ces bœufs que vous voyez sur le marché."

"Quelle horreur ! Mais, Monsieur, qui les achète ? et que fait-on de ces pauvres nègres ?"

"D'autres hommes, tout aussi barbares que ceux qui les vendent, les achètent et s'en servent comme on se sert d'un cheval ou d'un bœuf, pour labourer la terre du matin au soir, sans leur laisser prendre de repos, souvent même sans leur donner de nourriture."

"Mais le juge de paix n'empêche-t-il donc pas tout ce mal ?"

"Chère enfant, malgré tout ce que peuvent dire les juges, malgré les menaces de Jésus-Christ qui les fera comparaître devant son tribunal, et qui les précipitera *dans le feu éternel préparé au Diable et à ses anges*, (Math. xxv. 41.) les malheureux n'en continuent pas moins ce commerce infâme."

"Et les petits nègres les prend-on aussi ?"

"Oui, ma chère Louise ; il n'est pas jusqu'aux pauvres petits enfans que l'on n'enlève ; on les entasse sur des vaisseaux, où la plupart, ne pouvant résister aux mauvais traitemens, tombent malades et meurent au bout de peu de jours. Heureusement qu'il est d'autres hommes blancs qui, indignés de ces horreurs, vont dans le même pays pour s'y opposer de tout leur pouvoir, et pour apprendre aux nègres qu'il y a dans le Ciel un Dieu, qui est le Créateur des hommes noirs aussi bien que des hommes blancs, qui les aime tous d'un égal amour et qui, pour les uns et les autres, a envoyé son fils Jésus-Christ au monde, l'a livré à la mort et l'a ressuscité, *afin que quiconque croirait en Lui ne pérît point, mais qu'il eût la vie éternelle*. Jean iii. 17.

"Comment ? les nègres ne savent-ils pas cela aussi bien que nous ? ne vont-ils pas à l'église ?"

"Non ; ils n'ont ni églises, ni écoles, où ils puissent entendre parler de Dieu et de ce bon Sauveur, qui a *donné sa vie pour les hommes, afin de les racheter de toute iniquité et*

de les purifier ; (Tite. ii. 14.) mais ils adorent des morceaux de bois et des pierres taillées, s'imaginant que ce sont là des dieux, capables de les nourrir quand ils ont faim, de les guérir quand ils sont malades, et de les recevoir dans le ciel quand ils meurent !"

"Quoi ! ils s'imaginent que ces pierres et ce bois les entendent ?"

"Oui vraiment. Aussi peut-on dire d'eux qu'ils sont *sans espérance, étant sans Dieu dans ce monde*. Car leurs faux dieux ne peuvent, hélas ! les délivrer ni des mauvais traitemens des blancs, ni de l'influence et des suites déplorables de leurs péchés."

"Pauvres gens !.... Mais, Monsieur, s'ils sont si ignorans, d'où vient donc qu'ils savent lire ? Car je vois que sur la gravure, les petits nègres ont un livre entre les mains."

"Le Monsieur qui est assis auprès d'eux et à qui appartient la maison dont le toit est recouvert de larges feuilles, est un de ces hommes bienfaisans dont je vous ai parlé tout à l'heure, un de ces chrétiens qui estiment la Croix de Jésus plus que tous les biens de la terre, et qui n'ont d'autre désir, d'autre bonheur que de faire connaître et aimer à ces pauvres idolâtres le Sauveur *qui a porté nos péchés en son corps sur le bois, et qui nous a laissé un exemple afin que nous suivions ses traces*. (1. Pier. ii. 24. 21.) Ce fidèle disciple a quitté sa patrie ; il est allé dans ce pays, qui est très éloigné du sien, où le climat est plus chaud qu'il ne l'est ici au plus fort de l'été ; il a appris avec beaucoup de peine la langue des habitans, et maintenant il leur enseigne à lire et les instruit des vérités que le Seigneur nous a révélées dans sa Parole, et qui seules peuvent calmer la conscience et nous conduire à la paix et au bonheur éternel."

"Que lisent-ils donc ensemble ?"

"Ils lisent la BIBLE, mon enfant. Ce bon Monsieur l'a lui-même traduite dans leur langue et en a donné des exemplaires à ceux à qui il a enseigné à lire, afin qu'ils y apprennent à aimer le Dieu qui a créé les cieux et la terre, et le bon Sauveur qui est lui-même venu du ciel *pour racheter nos âmes par son précieux sang*, qui est le sang de l'agneau sans défaut et sans tache. 1 Pier. i. 19.

"Eh bien, Monsieur, je trouve que ce Monsieur a bien

fait d'aller porter la Bible à ces pauvres gens et d'empêcher autant qu'il peut qu'ils ne soient vendus. Je suis sûre que les enfans qui sont là à lire, l'aiment de tout leur cœur ; car moi, qui ne le connais pas, je sens que je l'aime déjà."

"Si vous l'aimez, ma bonne enfant, il faut l'aider à répandre toujours plus la connaissance de l'Evangile et à amener aux pieds de la croix de Jésus tant d'âmes immortelles, qui marchent dans *la vallée de l'ombre de la mort*."

"Moi, l'aider ! Ah ! Monsieur, cela ne se peut pas. Cependant, si je demeurais dans ce pays-là, je vous promets bien que je tâcherais aussi d'enseigner à lire aux jeunes nègres."

"Vous tâcheriez aussi de leur apprendre à aimer le bon Dieu et son fils Jésus, n'est-ce pas, ma bonne enfant ?"

Louise sentait sa propre ignorance ; elle était trop sincère pour faire semblant d'avoir plus de piété qu'elle n'en trouvait réellement dans son cœur ; elle songeait à sa jeunesse et à sa légèreté, qui ne lui permettaient guère d'enseigner aux autres à aimer le Seigneur, qu'elle s'avouait ne pas aimer suffisamment elle-même ; aussi, au lieu de répondre, se borna-t-elle à baisser la tête, sans rien dire.

Le vieillard reprit : "Eh bien ! mon enfant, si vous vous sentez trop faible pour cela, ne seriez-vous pas cependant bien aise que chacun de ces petits nègres eût l'Evangile, ce livre divin qui contient l'histoire et les leçons du Sauveur, et qui nous apprend qu'*Il est le chemin, la vérité et la vie, que nul ne vient au Père que par Lui*, (Jean xiv. 6.) et qu'*Il a été fait malédiction pour nous, afin de nous racheter de la malédiction*." Galat. iii. 13.

"Oh ! cela, je le voudrais, répondit Louise, sans relever la tête ; je voudrais que chaque petit nègre eût un Nouveau-Testament."

"Il faut donc leur en envoyer vous-même."

"Moi !... Comment voulez-vous ?"...

"Votre quatrième sou, avec lequel vous vouliez acheter encore un gâteau, ne pourrait-il pas servir à commencer ?"

"Qu'y a-t-il moyen de commencer avec un sou ? On n'en peut rien faire."

"Je vais, chère enfant, vous indiquer comment on peut
F. 5.

en tirer parti. Savez-vous combien coûte un Nouveau-Testament ?”

“Ma marraine, qui m’a donné le mien au dernier jour de l’an, l’avait, je crois, payé 50 sous.”

“Pour en acheter un, ce serait donc quarante-neuf sous à ajouter à celui que vous avez déjà.”

“Oui, quarante-neuf, Monsieur ; et cela fait bien voir combien un seul sou est peu de chose.”

“Et si j’étais venu quelques instans plus tôt, et que je vous eusse raconté tout de suite cette histoire, qu’auriez-vous mieux aimé, manger vos trois gâteaux, ou bien n’en manger qu’un, et donner deux sous de plus aux pauvres nègres ?” Louise un peu honteuse, s’approcha de l’oreille du vieillard, et lui dit presque en pleurant : “J’aimerais bien mieux à présent n’en avoir pas mangé du tout, et pouvoir vous donner mes quatre sous.”

“Bien, mon enfant, très-bien ! reprit le vieillard, Dieu soit béni de ce que vous sentez maintenant combien un sou peut être mieux employé qu’à l’achat de gâteaux ou d’autres choses inutiles.”

“Oh ! je le vois bien, Monsieur ; et je n’en achèterai jamais plus.”

“Ne vous proposez pas trop, afin de tenir ce que vous aurez résolu. Ce que Dieu demande de vous, ce n’est pas de ne jamais manger de gâteaux, mais seulement de vous imposer quelques privations, proportionnées à votre âge, pour venir au secours de ces malheureux. Je vais vous montrer que ce n’est pas bien difficile. Vos parens ne vous donnent-ils pas de temps en temps quelque argent, comme ils paraissent l’avoir fait aujourd’hui ?”

“Oui, Monsieur, ils me donnent quatre ou cinq sous par semaine.”

“Vous aimez sans doute quelquefois à en donner un ou deux aux pauvres dont la misère vous afflige. Il peut aussi y avoir de petites dépenses qu’il vous est agréable de faire. Je ne vous veux donc demander qu’un seul sou par semaine pour ces pauvres nègres.”

“Oh ! ce n’est pas assez ; je peux bien vous en donner deux et même trois.”

“Pour le moment, bornez-vous à un seul, chère enfant ; ce seroit cinquante-deux sous dans une année ; plus qu’il ne faut pour acheter un Nouveau-Testament, ou vingt-six

Traités religieux : sans en être plus pauvre, vous pourrez les envoyer à quelqu'un de ces pauvres idolâtres, qui n'ont pas encore entendu la bonne nouvelle de leur salut, par la Foi en Celui qui *est mort pour tous*."

"Où pourrai-je vous porter le sou, Monsieur ? Je ne sais pas où vous demeurez."

"Ma maison n'est pas éloignée du village, et j'y passerai tout l'été. Je viendrai tous les dimanches de ce côté, et vous me remettrez comme aujourd'hui, l'offrande que je bénis le Seigneur de vous avoir disposée à me donner. Maintenant retournez auprès de votre mère, et rendez lui compte de notre entretien. Que notre bon Sauveur soit votre berger, et que vous soyez sa brebis fidèle !"

Louise n'eut rien de plus pressé que de courir à la maison, pour raconter à sa mère tout ce que le vieillard lui avait dit : elle le fit avec un intérêt qui réjouit cette bonne mère : depuis long-temps elle avait désiré que sa fille se sentît plus portée à s'occuper de la religion et, la serrant tendrement dans ses bras : "Je me réjouis, lui dit-elle, de te voir si touchée du sort de ces malheureux nègres : tu ne peux mieux faire, qu'en destinant tes petites économies à leur procurer les moyens d'être instruits du salut, qui est en Jésus-Christ ; et cet emploi de ton argent te sera peut-être tout aussi utile qu'il le peut devenir pour eux-mêmes ; car je ne doute pas que tu prendras à cœur d'étudier aussi cette sainte Parole *divinement inspirée*, et qui *est utile à enseigner, à convaincre, à corriger et à instruire selon la justice, afin que l'homme de Dieu soit accompli*. 2 Tim. iii. 16.

"Oui, sûrement, bonne maman ; j'y suis bien résolue. Mais, dis-moi, si j'en parlais à Charlotte et à Elisabeth ? Peut-être pourrions-nous faire bourse commune, et si chacune de nous donnait régulièrement un sou, ce seraient trois Nouveaux-Testamens qu'on pourrait envoyer aux nègres, ou bien, beaucoup de petits Traités."

"Ton idée me paraît fort bonne ; le temps est beau ; je voulais sortir avec toi ; si tu le veux, nous pourrions aller ensemble chez tes petites amies, et tu leur feras ta proposition."

Elisabeth et Charlotte étaient les filles d'un tisserand, qui demeurait au bout opposé du village. C'était un homme religieux, et comme ses enfans n'y étaient pas, quand

Louise et sa mère arrivèrent chez lui, c'est à lui que la première raconta le projet dont il était question. "Dieu soit béni ! s'écria ce brave homme, dès qu'elle eût fini de parler : Dieu soit béni ! Que de fois cette pensée m'est venue, en travaillant à mon métier ! Tenez, voisine, ce matin encore je lisais la belle prophétie du onzième chapitre d'Esaië : *La terre sera remplie de la connaissance de l'Eternel, comme le fond de la mer des eaux qui la couvrent*, (Esaië, xi. 9.) et je me mis à prier pour ces peuples entiers et pour ce grand nombre de nos compatriotes qui ne possèdent pas même la parole de vie, étant *assis*, comme il est dit dans l'Evangile selon saint Mathieu, *dans la région et dans l'ombre de la mort*. Matth. iv. 16. Votre proposition me réjouit plus que je ne saurais le dire. Je n'avais jusqu'à présent formé que des vœux, et vous m'indiquez un moyen facile de les voir remplis.—Mais j'entends rentrer ma femme et mes deux filles : elles vont être bien contentes de la visite de Louise et de ses projets.—Mes enfans, continua-t-il, sans donner à ses filles le temps de saluer leurs voisines, voulez-vous envoyer des Bibles et des Traités religieux aux Nègres ? oui, aux Nègres, mes enfans. Voilà nos amies qui vous diront comment il faut s'y prendre."

Le tisserand, après ce peu de mots, les laissa seules ensemble, et passant dans un cabinet, dont il ferma la porte, il s'agenouilla devant le Père qui nous voit dans le secret, et le pria de l'aider par son Esprit, dans le dessein qu'il avait, de faire quelque chose pour la gloire du nom de Jésus et pour l'avancement de son règne de paix et de salut sur la terre.—Oh ! si chacun faisait de même, si, avant de rien entreprendre on se retirait ainsi vers le Seigneur, si on lui demandait sa bénédiction et le secours de son saint Esprit pour toutes les choses qu'on veut faire, que de malheurs on éviterait et quels succès sa grâce répandrait sur nos entreprises ! ce qu'on aurait commencé avec la bénédiction du Seigneur, sa bonté l'achèverait selon nos vœux, car *si l'Eternel lui-même ne bâtit la maison, ceux qui bâtissent travaillent en vain*. Psau. cxxv. i. 1.

Quand le tisserand rentra dans la chambre, il trouva sa femme, ses filles et leurs voisines s'entretenant encore du même sujet. Elles étaient convenues de donner chacune un sou par semaine, de prier le tisserand de les recueillir,

en sorte que ce fût chez lui que le vieux Monsieur pût venir les prendre. Charlotte s'était de plus proposé de mettre de côté, dans le même but, une partie de ce qu'on lui donnerait pour sa peine dans les maisons où elle irait porter l'ouvrage commandé à son père, et Elisabeth voulait que l'on vendît ses boucles d'oreilles, pour augmenter le petit trésor de leur produit. Le tisserand ne put retenir ses larmes ; il joignit les mains, et levant les yeux vers le ciel : " O mon Sauveur ! s'écria-t-il, quelle grâce tu me fais à moi et à ma maison, que de nous permettre de travailler à ton œuvre ! Accomplis-la toi-même, Seigneur ; bénis nos intentions et nos faibles efforts ! "

Durant le reste de la semaine, ces braves gens s'occupèrent sérieusement à donner plus d'étendue à leurs projets : ils en parlèrent à leurs amis, à leurs voisins, les engageant à se réunir à eux pour les exécuter. Ils ne réussirent pas à les persuader tous ; les uns disaient que la Bible n'est bonne que pour le clergé ; mais qu'il ne convient pas que tout le monde la lise, et qu'elle n'est surtout pas faite pour les enfans ; comme si Elle n'était pas l'unique source de paix, de force, de consolation et de salut. D'autres trouvaient qu'on avait bien autre chose à faire que de s'occuper de gens qui demeurent à quelques mille lieues de nous et qu'on ne verrait probablement pas de sa vie ; comme si ces pauvres gens n'avaient pas comme nous une âme immortelle, et les mêmes droits aux bienfaits du sacrifice de Jésus-Christ et à son glorieux Paradis. Il y en avait qui craignaient qu'en excitant la charité en faveur des peuples étrangers, on ne risquât d'empêcher son effet en faveur des nombreux malheureux qui nous entourent, et qui ont des besoins semblables ; comme si l'on ne pouvait, avec une volonté ferme et la grâce de Dieu, être en état de secourir et de travailler au salut des uns et des autres. Quelques-uns cependant, loin de partager ces opinions irréfléchies ou froidement égoïstes, s'empressèrent de consentir à ce qu'on leur demandait : ils s'engagèrent à donner régulièrement chaque semaine, les uns un sou, les autres un peu davantage, selon que leur situation le leur permettait.

Le dimanche suivant, tous ceux qui s'étaient associés pour cette œuvre utile, se rendirent chez le tisserand à une heure convenue : il pouvait bien y avoir une quinzaine de

personnes réunies. Le vieillard, qu'on avait fait prévenir, fut surpris de trouver une si nombreuse assemblée ; il s'en réjouit, en remercia Dieu, et invitant tout le monde à s'asseoir, il essaya de la manière suivante à leur développer ses vues :

“ Chers amis,

“ Puisque c'est du Père des lumières que descend toute grâce excellente et tout don parfait, comme nous l'apprend l'apôtre saint Jacques, (Jacq. i. 17.) c'est Dieu qui nous rassemble ici à cette heure. Nous sommes pour la plupart peu fortunés, et le lieu que nous habitons n'est qu'un simple village. Si le but que nous nous proposons était relatif à quelque vaste entreprise de ce monde, ce serait une folie que de nous en occuper : nous aurions contre nous toutes les probabilités de succès ; mais il en est tout autrement dans une œuvre chrétienne, comme celle dont nous nous entretenons aujourd'hui : chaque individu est appelé à y prendre part et à s'y rendre utile, quelque insignifiants que paraissent être les moyens qui sont en son pouvoir. Je pourrais comparer ce que le Seigneur réalise de cette manière, à ce qui se passe ici, sous vos yeux, dans ces riantes campagnes que vous cultivez. Le ruisseau qui traverse le village, dont les eaux fécondent vos prairies et vos champs, est abondant et large ; mais si vous remontez le long de son cours, ses eaux semblent être toujours plus basses ; vous trouverez qu'il ne commence que par quelques petits filets, qui sortent ça et là de dessous les buissons et d'entre les herbes. Si quelqu'un disait que ces petits filets sont inutiles, il se tromperait beaucoup : non seulement le gazon et les plantes qu'ils font croître ne pourraient végéter sans eux ; mais encore vous n'auriez pas cet utile ruisseau qu'ils ont formé en se réunissant, qui vous abreuve, vous rafraîchit, fait tourner le moulin du village, et vous rend de si éminens services de différens genres. Il en est de même, chers amis, des sources de la charité que le Seigneur fait jaillir du cœur de ses enfans. Elles vivifient d'abord le cœur même qui les contient. Elles se réunissent à d'autres, et forment enfin ensemble un fleuve de zèle et d'amour, au moyen duquel prospèrent les plus vastes entreprises.

“ Si l'un de vous revient des champs au milieu du jour, et qu'il se sente altéré à cause de l'excessive chaleur, un

filet d'eau, la moindre de ces sources est suffisante pour calmer sa soif ; pourvu qu'il puisse y remplir d'eau le creux de sa main, il s'y désaltère aussi bien qu'à l'endroit où le ruisseau est le plus large. N'en est-il pas également ainsi de l'eau vive qui jaillit en vie éternelle ? Si un homme fatigué du poids de ses péchés, et ayant soif de la justice, rencontre par la grâce de celui qui met *des sources au désert*, le filet d'eau qui aura eu sa source dans votre village, dans la famille de l'un de vous, si l'un de nos compatriotes, si le pauvre Nègre de l'Afrique, si l'Indien idolâtre reçoivent la Sainte Bible que vous lui avez envoyée de vos deniers, de la part et au nom du Sauveur, et si sa soif spirituelle est étanchée, n'y aura-t-il pas dans les demeures célestes un chant d'allégresse et d'adoration ? Faites donc en sorte, que de vos contributions réunies, se forme un grand ruisseau qui en désaltère un grand nombre, en sorte qu'il y ait beaucoup de joie dans le ciel.

“Quant aux moyens de faire parvenir vos offrandes là où vous voulez qu'elles aillent, n'en soyez pas inquiets. Il y a dans beaucoup de grandes villes de notre pays, des sociétés nombreuses d'hommes religieux, qui s'occupent à recueillir les dons des chrétiens ; qui, au moyen de ces dons, font traduire et imprimer en toutes sortes de langues la Sainte Parole de Dieu ; qui s'informent dans quels lieux du monde cette Parole n'est pas encore connue, et qui la font porter aux peuples les plus barbares et les plus grossiers, par des missionnaires zélés dont ils ont éprouvé la Foi.

“Si vous avez l'intention de faire vous-mêmes quelque chose pour cette sainte cause, recueillez chaque semaine les sous que chacun de vous voudra librement donner ; je ferai parvenir les sommes que vous aurez ainsi peu à peu amassées, à la Société Biblique ou à la Société des Traités de la ville voisine, et celles-ci les employeront à envoyer des Bibles aux Nègres et aux autres païens qui en manquent. Mais, avant tout, mes amis, il faudra songer à en pourvoir les familles de votre pays, de votre proche voisinage ; car si la triste condition des idolâtres vous intéresse et vous touche, votre charité doit aussi s'émouvoir en faveur de vos amis et de vos proches, qui peut-être ne connaissent pas encore le Sauveur, ni son amour, ni sa mort, ni son salut, parce qu'ils n'ont jamais possédé ou médité le Livre divin qui nous révèle toutes ces choses.

Blanc ou noir de visage, barbare ou civilisé, il faut pour être sauvé connaître Jésus-Christ, l'aimer comme il nous a aimés quand Il est mort pour nous, être convaincu qu'il n'y a point de salut par aucun autre, et qu'il n'y a sous le Ciel aucun autre nom par lequel nous puissions être sauvés. Actes, iv. 12. Ce n'est pas à cause de la couleur de sa peau, de son langage, de ses manières, qu'un homme pourra entrer dans les Cieux ; il faut qu'il soit vraiment chrétien, *régénéré par une semence incorruptible, par la Parole de Dieu, qui vit et qui demeure éternellement*, (1 Pier. i. 23.) et transformé en l'image du Seigneur par son Saint Esprit ; (2 Cor. iii. 18.) il faut que sa Foi soit vive, éclairée, agissante ; qu'il soit comme enraciné et édifié en Christ, (1 Colos. ii. 7.) prêt à souffrir la mort pour son nom, (Actes xxi. 13.) et revêtu du nouvel homme créé selon Dieu en justice et en sainteté. Ephes. iv. 24. Procurez donc des Bibles à ceux qui en manquent ; faites qu'on y lise, et priez le Seigneur de bénir de sa grâce le travail de vos mains, afin que plusieurs soient arrachés à Satan, justifiés et sauvés au nom du Seigneur Jésus et par l'esprit de notre Dieu. 1Cor. vi. 11.

Ce petit discours du vieillard, prononcé avec l'onction et la force que produit une conviction sincère, fut accueilli avec le plus vif intérêt par tous les assistans. Ils convinrent de se réunir deux fois par mois chez le tisserand, pour verser entre ses mains l'argent qu'ils auraient économisé et recueilli auprès de leurs amis, et pour examiner quelles personnes du village méritaient le plus de recevoir des Bibles et des Traités. Le succès surpassa leur espérance ; à la fin de la première année, ils avaient distribué ou envoyé 10 Bibles, 25 Nouveaux Testamens et plus de 200 Traités.

Chers lecteurs, vous rappelez-vous la joie que les trois gâteaux ont causée à Louise. Comparez-la avec la joie infiniment plus grande qu'elle dut ressentir, en voyant le résultat de l'économie de son dernier sou ; et concluez-en que si, vous aussi, savez diminuer le nombre de vos besoins imaginaires, vous reconnaîtrez qu'il vaut mieux employer votre superflu à ce qui subsiste éternellement, qu'à ce qui passe et périt, et que le sou consacré à l'œuvre de la Foi, peut devenir une goutte précieuse dans le fleuve des bénédictions du Seigneur, qu'ainsi il est réellement un SOU BIEN EMPLOYÉ, puisqu'il l'est pour l'éternité.



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